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ABSTRACT

The Catholic school is unique because it is a religious community within an academic community. There is a dual purpose in a Catholic school--learning and believing. This handbook provides Catholic educators with an effective tool for understanding and articulating the distinct characteristics of the Catholic school. Chapter 1 discusses ways in which the teachings of Jesus Christ inform Catholic education. Chapter 2 discusses the dual goals of learning and believing in Catholic schools--how the Catholic school is both an academic community and a community of believers. The third chapter discusses the dignity of the human being and the inalienable right to an education, parents as the primary and principal educators of their children, and the obligation of the state and church to help parents educate their children. Chapter 4 describes how the goal of Catholic schools is to permeate every education experience with the message of love and the vitality of Christ's presence. Suggested readings accompany each chapter. The appendix contains suggested formats for teacher-orientation sessions. (Contains 184 endnotes). (LMI)

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Distinctive Qualities of the CATHOLIC SCHOOL

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DISTINCTIVE QUALITIES OF THE CATHOLIC SCHOOL

Second Edition

Edwin J. McDermott, SJ

National Catholic Educational Association

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DEDICATION

This edition of this booklet is dedicated to the American Catholic Bishops who gave us *To Teach As Jesus Did*, their pastoral message on Catholic education in 1972. Twenty-five years later, this document is still a guide to us, a beacon, a source of hope for the ministry of Catholic education.

PREFACE TO FIRST EDITION

The NCEA Keynote Series is made possible by a grant from the Michael J. McGivney Fund. This fund for new initiatives in Catholic education came through the generosity of the Knights of Columbus under the leadership of Virgil C. Dechant, Supreme Knight.

The Reverend Russell M. Bleich, Superintendent of Education in the Diocese of Dubuque, Iowa, made the original suggestion for preservice and inservice materials for teachers. Thanks are due the authors of this series, to the staff of the Education Office of the Archdiocese of Dubuque for the practical application section of each booklet.

Special thanks go to Ms. Eileen Torpey, the major editor of the series. The editorial committee consists of J. Stephen O'Brien, Executive Director of the Department of Chief Administrators of Catholic Education, Sister Carleen Reck, Executive Director of the Elementary School Department, and Michael J. Guerra, the Executive Director of the Secondary School Department.

PREFACE

"We leaders of Catholic schools believe that our schools are a great gift to our church and a great gift to our nation. Our convictions are supported by fact and faith." These words from the prologue of the National Congress on Catholic Schools for the Twenty-first Century, held in 1991, provide the foundational support for this second edition publication.

The National Congress has continued to play a significant role in ensuring the future of Catholic schools since the first edition of ***Distinctive Qualitites of the Catholic School*** was published. Other notable milestones have been Bryk, Holland and Lee's study ***Catholic Schools and the Common Good*** (1993) and the bishop's statement reaffirming their support for Catholic schools (1992).

Father Edwin McDermott, SJ, weaves the impact of these and like events that have occurred in the decade since the book's original publication in 1986 into his revision. Once again, he provides Catholic educators with an effective tool for understanding and articulating the distinct characteristics of the Catholic school.

Many thanks to Phyllis Kokus who, with the support of Cele Edwards, provided the leadership for this revision.

Regina Haney
Acting Executive Director, CACE

Jerome Porath, Ph.D.
President, CACE

January 1997

1. LIFE TO THE FULL

Jesus, the rabbi and teacher, addressed his apostles for the last time and charged them with the responsibility, "Go, teach all nations."[1] An echo of that command still reverberates today in this land of freedom and justice for all in the U.S. Catholic schools, in the classrooms of the 166,759 teachers, and in the lives of 2,635,218 children and youth in these schools.[2] More than five million parents truly believe that Jesus "came that they may have life and have it to the full" (John 10:10), and they search for that fullness of life for their children in Catholic schools. This publication asserts quite boldly that Jesus Christ is the "cornerstone"[3] of these schools. It will expand upon the three dimensions of Catholic schools as described by the American bishops in their pastoral of 1972; namely, that

> The educational mission of the Church is an integrating ministry embracing three interlocking dimensions: the message revealed by God (didache) which the church proclaims; fellowship in the life of the Holy Spirit (koinonia); service to the Christian community and the entire human community (diakonia).[4]

Jesus, the good Shepherd, was not satisfied that human beings would merely survive on this planet. He wanted every person to be truly alive and to have the fullness of life. As creator, he splashed a rainbow across the twilight sky to add joy and hope to the hearts of all people. As redeemer, he spoke of Good News and urged people to focus all their energies on a change of hearts, on the beatitudes, on reconciliation, and the life of the Spirit. He called people friends and bade them be near him in his kingdom.

It was in the context of this invitation to be with him that Jesus gave his final command and promise to his disciples.

"Go, make disciples of all the nations... and teach them to observe all the commandments I gave you. And know that I am with you always, even to the end of time" (Matt. 28:19-20).

This invitation, command, and promise are the wellsprings of Catholic schools: an invitation to know him more clearly and to live him most completely; a command to make disciples by teaching his message and proclaiming his Good News; and a cherished promise that he would abide with us in a community of believers until his second coming. The Catholic school is a "privileged place" to hear that invitation, that command, and that promise. Next to the family, it is the most effective place for Christians to search the inscrutable mysteries of revelation and to be assured that even before the world was made,[5] God had decreed to call each person to life and prepare each person for the fullness of life.

In the Catholic schools, young people learn Christ's commandment to love God and one another. They are taught that this is the greatest of the commandments. The Catholic school is a living testimony of millions of Christians that Jesus is alive in his community and is continuing his promise to strengthen each "with the utter fullness of God."[6]

Since these three wellsprings flow into the formation of Catholic school, at least three questions need to be answered. Who is this Jesus who invites every woman, man and child to follow him? Why is the Catholic school considered a product of his command to teach the truths of salvation and revelation? What is the essential connection between his promise to be with his people until the end of time and the community of believers in pursuit of academic excellence in a school?

Jesus Is Rabbi

Like an overture to a great musical composition, the opening verses of the Fourth Gospel assert St. John's major theological theme of Jesus' origin. He is Word; He is Logos, the divine utterance and the complete revelation of God. He is the personification of the wisdom of God and the ultimate of divine revelation; he is also source of grace and truth. "The Word was God" (John 1:1).

Forty-one times the New Testament calls Jesus teacher. He is not an ordinary teacher, but a rabbi, a religious teacher, the one who indicates the way to God. Jesus, the teacher, invites

all to find his wisdom. He taught as no one else did; he spoke about God with authority. He used simple parables about mustard seeds and leaven in bread; he spoke of birds and fish, of rain and storm clouds. He praised his Father for sending sunshine on the just and unjust. Even though he was author of nature and created the stenciled song of the meadow lark and the tall tapers in the evening sky, he did not quote nature's law to the people who flocked to hear him. Rather, he preferred to reveal the great mystery of religion: that the almighty author of all of nature is a loving Father, Abba.[7]

One of the greatest compliments a Jewish student could pay a rabbi, a teacher, was to ask the master to teach the student a method of prayer. In this context, a disciple asked Jesus to teach them how to pray, just as John the Baptizer had taught his disciples. In response to this request, Jesus "said to them, 'Say this when you pray: Father, may your name be held holy, your kingdom come'" (Luke 11:2).

In prayer, as taught by Jesus, the disciples are told to ask for forgiveness of sin, but only after they had practiced forgiving others. Finally, Jesus plunges to the heart of revelation when he tells them in prayer to say, "Do not put us to the test" (Matt. 6:13; Luke 11:4), the test being the final encounter with evil which will be so catastrophic that no one would survive unless the time is shortened. Jesus' prayer is simple, direct, loving, yet threatening. It is consistent, however, with the message of the Galilean ministry when he first proclaimed the Good News from God. "The time has come," he said, "and the kingdom of God is close at hand. Repent, and believe the Good News" (Mark 1:15).

Jesus' teaching is a message and a method. The message is that every woman, man and child is called to a glorious kingdom; the kingdom is now. Hence, everyone is brother or sister with a common Father in God. However, the kingdom had not yet come with all its perfection. "Thy kingdom come." So Jesus gave a method of salvation, one of conversion. He said all must "repent", which is interpreted to mean: all must have a change of heart. Old values and rigid mind-sets must be rooted out so that in their place will grow the pursuit of righteousness, a heart of mercy and peace, a single-mindedness of purpose and thirst for justice. These followers will see God. Jesus' parable of the sheep and goats dramatized for all generations that when the time comes, disaster will befall those who ignored the cries of the poor, the orphaned, the widowed

and the hungry.[8] But all those others will share his glory who made the joys and hopes, the griefs and the anxieties of the people of their age, especially those who were poor in any way afflicted, their own joys and hopes and griefs and anxieties.[9]

The invitation to follow him was like a road map to Jerusalem, a real city in Judea and also a symbol of all the Messianic tradition, including defeat on the cross. St. Luke used these symbols when he says, "He resolutely took the road to Jerusalem" (Luke 9:52).[10] He applied the symbols to the life of the apostles when he told them to take up their cross daily and to set priorities between the values of time and those of eternity.[11]

When Jesus finally entered Jerusalem, he knew his time had come. He shed tears over the people of Jerusalem and the utter destruction of the city of Davidic kings. In swift succession, he was betrayed by one of the Twelve, condemned by Jewish religious leaders and the representative of Rome, and deserted by most of his followers. He died in ignominy, but he rose in glory. Only when Jesus appeared to Mary, to Peter and John, to the disciples of Emmaus, and finally to a large number of followers did they understand his invitation to follow him. In Jesus' dying and rising, they found again the Light of the World and became firm believers, even to the shedding of their blood. The promise was fulfilled; Jesus was with his people until the end of time.

Jesus' Command: Our Response

What does it mean to be a follower of Christ today? Does he still inspire apostolic works in the hearts of modern men and women? The answer is a vigorous yes. They are called to have a "new heart and a new spirit"[12] and to be a "new creation;"[13] only then will persons be able to understand deep in their souls the new commandment. St. Paul describes the change this way. "Your mind must be renewed by a spiritual revolution so that you can put on a new self that has been created in God's way, in goodness and holiness of truth"
(Eph. 4:26).

To understand the new commandment, the modern Christian must see Jesus in the role of lawgiver or a new Moses. He carefully prepared his followers by parable and exhortation. When questioned about love of neighbor, he told the story of

a man who was wounded by robbers and left to die. A Samaritan came by and gave the wounded man loving care; all who heard the story were encouraged to do likewise. Jesus told another group that they should remove hatred from their hearts before offering gifts in the temple; love of neighbor was more important than gifts or sacrifices. He asked his followers to welcome little children in his name, to forgive enemies, to do good to those who injured them. All of this was a prelude to the new commandment. "I give you a new commandment: love one another" (John 14:34).

The Old Testament painted a picture of Moses on Sinai receiving the Ten Commandments of God amid thunder and lightening. In stark contrast, this new lawgiver sat quietly at a last supper with friends. In a hushed whisper, Jesus revealed the love the Father had for him and with unhurrying pace and majestic simplicity, he added, "As the Father has loved me, so I have loved you. Remain in my love" (John 15:9). This was the background to the new command.

The Jews listening to Jesus had memorized not only the words of the Ten Commandments, but also the details of Sinai, the intonations of the teachers , and the dire threats of Moses. Were the followers of Jesus to smash the tablets of the Law as Moses once did? No. The commandments were from God, but they did not contain the whole message which would be given only by the Son. Jesus is the Word, the new revelation; and so with absolute and unique authority, he gave an eleventh commandment.

> This is my commandment: love one another, as I have loved you...You are my friends...You did not choose me. No, I have chosen you; and I commission to go out and to bear fruit...What I command you is to love one another (John 15:12 -17).

What is new about this commandment? The main difference between the Decalogue of the Old Testament and the new commandment of love is that Jesus wanted more from his followers. The Ten Commandments assert the sovereignty of God and are an important code for establishing people's rights. They express a morality flowing from the principle, "Do not do to others what you would not want others to do to you." They are laws that have come down through the ages in many languages and are supported by many ethnic cultures. When

they were enshrined in the Bill of Rights for the United States and in the Declaration of Human Rights of the United Nations, they were a listing of rights of life, liberty, and security. They were rights not to be enslaved or tortured. They were protections for all human acts of interdependence.

Although the Declaration of Human Rights assumes the dignity and equal rights for all people, and then demands that humans be not enslaved, degraded, or subjected to unfair treatment, Jesus wants more. Jesus says that more will come to all people if they love one another as he loves the Father and the Father loves all his children. In a most solemn setting, as fearful as Mount Sinai, Jesus will sit on his throne before all nations. He will shunt to his left side those who ignored the hungry, the illiterate, the naked; those who did not visit the sick or the imprisoned; those who did not welcome the stranger or give a cup of cold water in his name.[14] He will not condemn them for lying, stealing or infidelity; he will condemn them because they did not follow his far more demanding command of love. He will condemn them because they did not offer other persons, made in the image of God, a decent life with food and shelter and leisure to be human. They had a positive right to these goods and services to grow to their potential as human persons, and followers of Jesus cannot be content if they have not caused harm to other people. They are called to a new way of life, a life of love of one another as the Father loves all human beings.

To love others as Jesus loves all people is to promote not just generic rights and duties but very specific means to attain human development, like food, clothing, shelter, rest, medical care and social services.[15] In the new way of love, Jesus relativized every institution, even religious ones, because he wanted to insist that institutions are made to serve the people. People are not the slaves or the creation of institutions. "The Sabbath is made for man, not man for the Sabbath" (Mark 2:27). All of creation, Jesus is saying, is made for all people and when this is translated into a statement of human rights and duties, it gives priority to people over property, to the needs of children over economics, to protection of the elderly and the unborn over the gross national product (GNP) and gross domestic product (GDP).[16]

The new commandment of Jesus was revolutionary and would, unless suppressed, lead to a new way of living. This new commandment, filled with his Spirit, has the power to

change hearts. The Spirit has the power to create "a new heaven and a new earth." People were being called to form one human community in a divine milieu because "God lives among men" (Rev. 21:3). The command of love is a call to revolution because the forces of evil, of selfishness, and of greed for power, cannot be overcome until every man, woman, and child comes together in love for one another. Only when people seek the welfare of others spontaneously and universally, will we have a new earth. True, the kingdom of God exists among us, but the parousia has not yet arrived. The Christian community, building on justice, is never perfect; the very laws and regulations of the Christian community, or any community, testify to the existence of sinfulness and the constant need to be reminded that all humans are on pilgrimage. But the Spirit of God urges and produces growth in community because "God is love" (1John 4: 7-8).

Catholic schools seek to transform the world according to the way of love. Every methodology for effective teaching of this vision and these values must be called into action. Justice must make faith "living, conscious, active."[17] Faith must move justice to a Spirit-filled morality of love for all people. Slogans of peace are only preludes to actions of cooperation among people. Songs of brotherhood will be validated only if the lectures on peace have made for social reform.

Jesus' Promise: Our History

Jesus promises a shekinah—the Jewish word for presence. Jesus promised to be present whenever two or three were gathered in his name.[18] He also promised to be with his people until the end of the world, that harvest season when the tares and weeds planted by the wicked one would be "gathered up and burned in the fire" (Matt. 13:40). Now in the final verse of St. Matthew, Jesus promised to be present, "yes to the end of time" (Matt. 28:28).

This is the heart of the Christian religion. Christians believe that Jesus is present: with us, among us, within us. He is our personal life; he is the life of the world. He inspires people to private prayer even "when we cannot choose words in order to pray properly" (Rom. 8:26). He forms two or three gathered together in his name into a community, and he does this "always"—which means "all the days," whether the days are

glowing with joy or are dark with disaster.

After the discovery of America, Christians from Europe flocked to the new world; they carried a flag for their king and a cross for their church. Along with the adventurers and gold seekers, there were families to colonize the vast new territory and religious men and women to preach the word of God and open schools.

Missioners walked with the conquistadors. One built churches and schools; the other built forts and outposts of civilization.

America grew. Colonies became states, isolated farms became towns and then cities. America's population rapidly increased as did the number of Catholics in the country. Even though many Catholics spoke English, they were opposed by the Nativists and the Know Nothings because of their loyalty to the visible head of the church of Rome, a foreign government. Even though they held many religious beliefs in common with other Christian religions, they were persecuted for others. In the public school system, which was financed by government money, Catholic children were an abused minority because of Protestant domination in teaching, textbooks and prayers. When the ideal of Horace Mann for the "Common School" in America became the non-denominational Protestant school of the land, Catholic parents and bishops could no longer consider public education a suitable substitute for educating Catholic children.

From 1829 to 1884, Catholic leaders issued warnings to parents with children in the public elementary and secondary schools. They tallied the acts of violence against the children in the schools; they publicized the burning of convents and the flight of nuns to other states and cities. They showed the officials of the public schools offensive textbooks and the lies about the disloyalties of Catholics. They pleaded for justice; they experimented with compromise. When all the avenues of cooperation had failed, 71 bishops of the Catholic Church in America met in November 1884 for the Third Plenary Council of Baltimore. The hierarchy directed that a parochial school should be erected in each parish and be maintained forever.[19]

Jesus is present today; he is alive. Just as he came to give life and to give it to the full, so he is alive today to share his life and his spirit with all people. He is teacher; he inspires prayer to God, his Father and the Father of every human being. Prayer makes people conscious of their sisterhood and brotherhood. Jesus is present when people pray, especially when

they pray together. He is present in joys and sorrows; his presence is light and shadow: light to show the new way; shadow created by the cross. His presence is the power of the Judeo-Christian culture, of great art and learning, of lives of heroes and ordinary people. His presence gave birth to the Catholic schools.

Summary

1. Catholic schools are a privileged place where children and youth can hear the invitation of Jesus Christ to follow him, the command to love each neighbor as the Father loves all his children, and the promise of his abiding presence.

2. Catholic education rises from belief in the life, death, and resurrection of Jesus Christ. His life is a model for living; his teaching is a guide for growing to the fullness of human potential. The schools state this boldly because Jesus, risen Lord, is dynamically present to his church and to all who seek him.

3. After restating the Ten Commandments during his public life, Jesus gave a new commandment. He wanted more from his followers. He wanted a love of neighbor so deep that all the listings of human rights would be expanded by the love made possible because of his Spirit of love, the Advocate.

Suggested Readings

Cook, Bernard J. *Ministry to Word and Sacraments.* Philadelphia: Fortress Press, 1976. An in-depth study of the formation of the early Christian community and the call to serve one another according to each person's charism.

To Teach As Jesus Did. Washington, D.C.: National Conference of Catholic Bishops, 1972. A sensitive pastoral message on Catholic education, which closes on a strong note of hope.

2. CATHOLIC EDUCATION: LEARNING AND BELIEVING

The Catholic school is unique because it is a religious community within an academic community. As a school it is a community of learners and teachers, administrators and parents, staff and resource people. At the same time, it is a faith community of young Christians and adults who come together to make Christ present among them in a special way. There is always a two-fold purpose in a Catholic school: learning and believing. To be an exemplary Catholic school, there must be the proper blend of learning and believing in the community.

Catholic schools should not neglect the human goals of schooling by tampering with the proper purposes and methods of academic programs. For example, "individual subjects must be taught according to their own particular methods. I would be wrong to consider subjects as mere adjuncts to faith or as a useful means of teaching apologetics."[20] On the other hand, Catholic schools should not neglect the religious goal of growing in faith as an individual or as part of the believing community just because they are very effective in promoting the skills and knowledge of a humanistic program.

"A Catholic school is not simply a place where lessons are taught; it is a center that has an operative educational philosophy, attentive to the needs to today's youth and illumined by the gospel message."[21] The directive from Rome in 1988 called the education process "a genuine Christian journey toward perfection".[22] Hence, "special mention must be made of the intellectual work done by students."

> Although Christian life consists in loving God and doing his will, intellectual works is intimately involved. The

> light of Christian faith stimulates a desire to know the universe as God's creation. It enkindles a love for the truth that will not be satisfied with superficiality in knowledge or judgment. It awakens a critical sense which examines statements rather than accepting them blindly. It impels the mind to learn with careful order and precise methods, and to work with a sense of responsibility. It provides the strength needed to accept the sacrifices and the perseverance required by intellectual labor.[23]

Neither learning nor believing should be neglected. Rather, the very growth in human skills and learning can prepare people for a synthesis of religious truths and a peak experience of believing. At the same time, the ever-deepening of belief in the life, death, resurrection, and abiding presence of Jesus Christ is an energy that builds the faith community but also binds an academic community together in support, trust, interaction, dialogue and love.

Catholic Schools: Academic Centers

The Catholic school is an academic center. It is an effective educational endeavor precisely because it is an integrator of faith and life and culture.

When the church entered the specific mission of education, it respected the nature of a school and the integrity of the subject areas. It is an educational community with its proper goals and activities; it is a school, not a welfare agency or a retreat house. A 1982 document by the Sacred Congregation for Catholic Education in Rome describes the school in virtue of the church's mission.

> The school must be concerned with constant and careful attention cultivating in students the intellectual, creative, and aesthetic faculties of the human person; to develop in them the ability to make correct use of their judgment, will and affectivity; to promote in them a sense of values; to encourage just attitudes and prudent behavior; to introduce them to the cultural patrimony handed down from pervious generations; to prepare them for professional life; and to encourage the friendly

interchange among students of diverse cultures and backgrounds that will lead to mutual understanding.[24]

Effective Catholic High Schools

In 1960 Myron Liberman challenged the delegates to the NCEA Convention to promote research on Catholic schools. Very few facts had ever been collected about the size and number of Catholic schools and even less about their organization or outcomes. Seven years later, Andrew Greeley in *The Catholic Experience* criticized the attitude in America to research for 150 years as "unhistorical and anti-theoretical."[25] He added that Catholic school teachers and administrators, without a theoretical justification for the Catholic school system were losing morale and an ability to respond to criticisms.[26]

The first national study of *Catholic Schools in Action*, edited by R. Neuwien, was begun in 1962 and published in 1964. It included statistics about enrollment, policies on admissions and tuition, and details about libraries, science offerings, and graduation requirements for about 9,451 elementary schools and 2,075 secondary schools.

In 1966, Father Andrew Greeley and Peter Rossi published their pioneering study on the effectiveness of Catholic schools in the religious socialization of their students. In *The Education of Catholic Americans*, they described the Catholic-school-Catholic adult as having more orthodoxy and more orthopraxis than public-school-Catholic adults. Moreover, they gave evidence that graduates of Catholic schools were more tolerant of diversity and not divisive or separated from their neighbors.

Ten years later, Father Andrew Greeley began a longitudinal study of his earlier research and was joined in the project by William McCready and Kathleen McCourt. The report was published as *Catholic Schools in a Declining Church*.[27] They found that Catholic schools in a period of great social change (1966-1976) were more important for the socialization of Catholics than in a period of relative calm. The schools were now considered a more important predictor of adult religiousness than parental religiousness.[28] Parochial schools strongly influence the degree of hopefulness in the Catholic-school-Catholics and strengthened their racial tolerance and their activities in the church.

National Research of American Schools

The United States Department of Education in 1980 gave new leadership and money to the search for effectiveness of high schools. The National Center for Education Statistics (NCES) collected data from 1,016 high schools and 30,000 sophomores and 28,000 seniors to begin the longitudinal base for *High School and Beyond*. Over 7,000 of these students were from the 84 Catholic schools used in the survey.

The first data collected were as massive as they were useful. The importance of the data was magnified when NCES was able to compare data from the schools every two years. For the first time, researchers could now compare the scores of students in the senior year with their scores as sophomores in the same school. They would now be able to talk about the "school effect". The data collected by *High School and Beyond* and the *National Education Longitudinal Studies* made it possible for many other researchers to analyze data for diversified outcomes.

Within two years, 1982, James Coleman, Thomas Hoffer, and Sally Kilgore did a major analysis of this data to identify the differences between public and private schools in *High School Achievement: Public, Catholic, and Private School Compared.*[29] They reported three important findings: students in private schools learn more than those in public school; the private schools are safer, more disciplined and a more ordered environment than public schools; and, public schools are more internally segregated than the private school.[30]

Dr. Donald A. Erickson, writing in *Momentum*, wrote a summary of the notable differences between public and private school as found in the 1982 report.

> The private school teachers were more committed to insuring that students learned. More time was spent on instruction in the essential academic subjects. Every type of problematic behavior that Coleman examined was less prevalent in private schools. Though the discipline was more strict, and though "student rights" were not guaranteed by many legal safeguards that apply to public schools, the private school students felt they were treated more fairly and had a greater sense

> of control over their own destinies. Students were absent less. More homework was assigned, more was done, and less time was spent in staring at television. Parents were more supportive.[31]

Erickson, a notable researcher in private education, drew from the Coleman report a significant implication, one which had been a keystone in his own research. One of the most distinguishing characteristics of private schools, the report is the superior social climate. He warned that none of the elements of this superior social climate, and hence the superior academic achievement in Catholic schools, is so firmly entrenched in Catholic schools that it could not be rooted out by new federal or state restrictions on private schools or laws that would take away the right of private schools to be different from the governmentally-funded public school.

The superior social climate, which is the strength of the private school, must be allowed to flourish for the sake of the students, the parents, and in a special way for the democracy that declares private education acceptable alternative to public schooling and a good competitor. Erickson presented a conceptual model of this type of a school and describes it as a Gemeinschaft Model with four characteristics. First, the Model builds on the high degree of commitment of the parents, teachers, and students. They form a community with support, enthusiasm, and volunteerism. They agree on goals, objectives, and priorities. They feel a sense of "specialness" and service.

> On the one hand, students in Catholic secondary schools are diverse in race, social class, religious practice, and family background. On the other hand, they are relatively homogenous in the commitment to learning, the community life of the school, and the humanistic values espoused there. ...This contributes to a strong sense of community.[32]

Achievement of Minorities

A large majority of parents, according to surveys in 1963[33] and 1969[34] sent their children to Catholic schools because they believed Catholic schools offer better training in academic subjects and in study habits than do public

schools. In a 1974 survey of parochial schools, the most frequently mentioned main reason for selecting a Catholic school was "better education",[35] about one-third of the respondents made this choice. Religious instruction and the better discipline available in Catholic schools also were named by one-fifth of the respondents.

When Catholic parents who did not send their children to Catholic schools were asked their reason for choosing the public school, they responded it was "by default more than on the basis of any positive attraction".[36] Thirty-eight percent of these respondents said a Catholic school was not available or it was too far away. Another twenty-four percent considered the Catholic school too expensive but only nine percent chose the public school because they wanted a better education than that offered in the Catholic school.[37] Two reports focus on the academic successes with minority children.

The first survey, *Inner City Private Elementary Schools: A Study*,[38] selected 64 private schools (90 percent of these were under Catholic auspices) in eight large cities. The families were identified as low-income, minority; the students were 56 percent Black, 31 percent Hispanic, 33 percent Protestants, and all were paying some tuition. The report listed the academic successes of the school, not by taking the cream of the crop of students, but by emphasizing socialization through the creation of a special educational environment. The report also gives high marks to student behavior, as judged by daily attendance, cooperation with the teachers, respect for one another, and reports from parents.

The second study, *Catholic High Schools and Minority Students*[39] was an analysis by Father Andrew Greeley of 2,000 Black and Hispanic students in the 84 Catholic schools of the *High School and Beyond* study. The report indicates that these minority students were twice as likely (44 to 22 percent) as those in public schools to report more than five hours of homework a week[40] and nearly 30 percent more students were likely to say that they were confident they would graduate from college.[41] Catholic school minority students in standardized tests were half a standard deviation above public school minority students.

The success of the Catholic schools with minority students was not among those who came from affluent and well educated Black and Hispanic families but among precisely the opposite—from the less affluent and non-college educated fami-

lies. The Catholic schools were doing a better job for minority young people for about half the per-pupil cost. Catholic schools are succeeding by eliminating social-class limitations on educational achievement: they do better at promoting equality and justice for all than do the Common school (today's Public School). Catholic schools provide equality of educational opportunity and serve the democratic goals of the United States.

Catholic Schools: Impact of Communities

Coleman and Hoffer took the data from *High School and Beyond* and the data from the longitudinal studies of 1982 and 1984 to deliver a 1987 in-depth study entitled *Public and Private High Schools: The Impact of Communities.*[42] They were still seeking scientific answers to questions about different achievements in students from private and public high schools but in this later search they were seeking an explanation for the higher achievement of Catholic school students between their sophomore and senior years than public school students during those years. Was there a true "school effect"?

In the prologue of their book, Coleman and Hoffer ask two questions to discover if private schooling would aid or suggest new public policies. These questions will be identified and then four summation statements will be quoted. This will be prelude to their daring formulation of an explanation for the academic effectiveness of Catholic schools. First, the two questions about public policy.

> How much (does) the private sector contribute to social divisiveness or segregation: segregation of the rich from the poor, segregation among religious groups,... and segregation of Blacks, Hispanics, and whites. A second questions was the relative effect of the public and private sectors on achievement in basic skills, as measured by standardized tests in vocabulary, reading comprehension, and mathematics administered to sophomores and seniors.[43]

The report stated "The effect of the private sector on the degree of racial, economic, and religious segregation showed first that there was no net effect on racial segregation".[44] The

effect of the private sector in increasing the degree of income segregation was slight, whereas the religious segregation was large because most of the private schools were religious, especially Catholic. If the U.S. government were to shift its present policy of not supporting private schooling, political forces would certainly have to consider the projected results of segregation. The factual report that taunts the policy makers is "private schools...show higher performance on standardized tests than did students from comparable backgrounds in public schools."[45] Other summary statements of the whole report will also be reckoned with to form public policy.

> The Catholic schools bring about greater growth for the average students in both verbal and mathematical skills than do public schools, but not in science knowledge nor in civics where the two sectors provide comparable levels in achievement growth for the average students.[46]
>
> The achievement growth benefits of Catholic school attendance are especially strong for students who are in one way or another disadvantaged: lower socioeconomic status, Black or Hispanic. A corollary of this is that the benefits are least strong for those who are from advantaged family background.[47]
>
> Catholic schools show a considerable less depressive effect of these family deficiencies in achievement growth than do public schools; other private (non-religious) schools show a greater depressive effect of these family deficiencies on achievement growth than do public schools.[48]
>
> The dropout rate from Catholic schools is strikingly lower than the rate from public schools. This reduced dropout rate holds both for those who show no signs of problems as sophomores and for those who as sophomores are academically or discipinarily at risk of dropping out[49] [The dropout rate for sophomore and seniors in public school is 14.4 percent; in other private schools it is 11.9 percent; in Catholic schools it is 3.4 percent.][50]

Coleman and Hoffer wanted a scientific explanation of the low dropout rate in Catholic schools. They hypothesized that

there would be a similar explanation for the higher achievement in Catholic schools, fewer disciplinary problems, and higher aspirations of Catholic school students. Toward the end of Chapter 4, the authors said

> The most striking result in the chapter is the much lower dropout rate from Catholic schools than from either of the other sectors. This very low dropout rate is evidence that the functional community surrounding the Catholic school does provide social resources which keep students from dropping out.[51]

Coleman and Hoffer understood "functional community" to give unity and support to people in an institution. Norms were agreed upon; intergenerational contact contributed to structural consistency. They defined it as "a community in which social norms and sanctions, including those that cross generations, arise out of the social structure itself, and both reinforce and perpetuate that structure."[52]

A functional community is "social capital": that relationship between people that produces trust. "A group within which there is extensive trustworthiness and extensive trust is able to accomplish much more than a comparable group without that trustworthiness and trust."[53] The people in a religious school are its social capital and they design norms and sanctions to strengthen the community; in turn, the community strengthens the individuals with new relationships. The success of the Catholic schools is linked to the existence of its functional communities. Catholic schools are communities of learning and believing.

Catholic Schools and the Common Good

One book stands now as a bridge from the beginning of the *High School and Beyond* research project to the latest studies of Catholic schools. It is *Catholic Schools and the Common Good* by Anthony Bryk, Valerie Lee and Peter Holland published in 1993. It planned "to examine the distinctive features of Catholic schools and the ways in which these features combined to form supportive social environments that promote academic achievement from a broad cross section of

students."[54] They wanted to subject the idea of a sense of community "to rigorous specification and empirical scrutiny."[55]

They asked the question, "What was it about Catholic schools that fostered engagement in students and commitment in teachers?"[57] They identified the social behaviors and the key structural features of a communal school organization as 1) a set of shared values among the members of the school community (administrators, teachers, students, and parents; 2) a sense of shared activities, both academic and non-academic in nature; and 3) a distinctive set of social relations among school members fostered by two key organizational features: a diffuse teacher role and faculty collegiality".[58]

Bryk et. al. analyzed various data sources concerning communal school organization by means of 23 indicators that measured shared values, shared activities and social relations. They tested for possible "negative outcomes" (i.e., a significantly internal focus that mistrusts the external) and found, through field observations and statistical analysis, that communally organized Catholic schools are quite diverse, lacking extreme "social closure."[59]

What was the central aim of these schools? Bryk responded, "The formation of each student as a person-in-community."

> Schooling involves more than conveying the acquired knowledge of civilization to students and developing in them the intellectual skills they need to create new knowledge. Education also entails forming the basic disposition for citizenship in a democratic and pluralistic society.....Fostering such a commitment makes serious demands on school. If they are to teach children how they should live in common, they must themselves be communities.[60]

The investigations of many surveys led Bryk and his coworkers to conclude "that effective Catholic high schools function on the basis of four foundational characteristics: a delimited technical core, communal organization, decentralized governance, and an inspirational ideology."[61]

These four characteristics summarized the findings of the whole study. The Catholic high school promoted a core curriculum with only a few electives. It was formed by dedicated people into a communal organization. Each of the schools had

great autonomy. After Vatican II, the Catholic schools incorporated into their mission statements prophetic and servant language based on the dignity of each student and the call to create a just world community. This ideology of a Catholic school impacts the other three characteristics. "We believe that the true renewal of our educational institutions will require melding insights from scientific pursuits with inspiration from our evocative traditions".[62]

The Catholic schools are grateful for the scholarship and skills of researchers who made these many reports possible. However, before moving on to other distinctive qualities of Catholic schools, it would be important to reread a paragraph from *To Teach As Jesus Did*.

> Education is one of the most important ways by which the Church fulfills its commitment to the dignity of the person and the building of community. Community is central to education ministry both as a necessary condition and an ardently desired goal. the educational efforts of the Church must therefore be directed to forming persons-in-community; for the education of the individual Christian is important not only to his solitary destiny but also to the destinies of the many communities in which he lives.[63]

Catholic Schools: Community of Believers

Why were Catholic schools organized in the United States when the colonists and frontier people had such a long list of priorities, not the least of which was survival?

About 35 years ago, some were saying that Catholic schools were formed from a besieged mentality and that they were no longer needed because the church was not being openly prosecuted, the public schools were no longer dominated by Protestant religions, and the large Catholic school system was too expensive, diverse, and worked against the ideals of the "Common School" of America. Such a critique of the Catholic schools needs a response. A study of history will show that there was much violence connected with the founding of the Catholic

schools, but historians will be called upon to determine if this violence was a cause of the Catholic schools or merely a condition in which the founding of the Catholic schools took place.

Most education in America had its roots in religion. This was true for the Puritans in Massachusetts who wrote into law a mandate to educate children, called the Old Deluder Act of 1647,[64] because they considered ignorance Satan's weapon to keep people from a knowledge of scripture. It was true for the Quakers of Pennsylvania, for Catholics during the earliest years in Maryland, and for the Anglicans in Virginia. Catholics in Maryland were disenfranchised in October, 1654,[65] and they were persecuted in New York because of their loyalty to the pope of Rome. In the 19th century, after the Declaration of Independence and the Bill of Rights, Catholics suffered job discrimination and violence by the Know Nothings, the Nativists, and the K.K.K. The problem was particularly acute in public and Catholic schools. In public schools, Catholic children were forced to read negative stories about their church and to use the Protestant prayer book and song book. They suffered ridicule in and outside the classroom.[66] At the same time, convents of the teaching sisters were burnt to the ground and the sisters had to flee for their lives. Their crime was teaching little children in a Catholic setting. From 1829 to 1884, the bishops urged parishes to open schools to save the faith of the children and to protect them from violence. In 1884, the Third Plenary Council of Baltimore ordered pastors to have schools in each parish.

Many other details could be added to show how violence touched the Catholic Church and school and how both were besieged by prejudice and persecution. This bigotry is etched in American history. Catholics kept these memories alive lest the treasures they fought for slip through their fingers like sand. However, violence to the church and the besieged state of the schools during those years in the 19th century should not be called the cause of the Catholic school system. They certainly were the condition which existed in the founding of the schools, but a condition is not a cause. No one expressed the real cause of Catholic schools in America better than did Archbishop James Gibbons of Baltimore in 1884.

At the close of the council, he wrote a pastoral letter to all the clergy and laity in America explaining the bishops' stand in support of Catholic schools.[67] It took him four pages to list some of the reasons for the long discussion among the bishops

at the Council on Christian Education.[68] "Popular education has always been a chief object of the Church's care," he says, adding, "It is not too much to say that the history of the Church's work is the history of civilization and education."[69]

He recalls how the church, after the fall of the Roman Empire, brought literacy back to Europe and civilization to the semi-barbaric chieftains and their people; he recalls the role of the church in founding schools and universities throughout Europe. All these efforts, plus the "first beginnings and the unexampled growth" of schools and academies in the Unites States, testify to the church's quest for "the beauty of truth...knowledge that enlarges our capacity both for self-improvement and for promoting the welfare of our fellow-man."[70] These words of Gibbons, as Apostolic delegate, do not reflect a besieged mentality.

The church, he insists, wanted to give every individual the enlightenment needed to qualify that person for higher responsibilities, especially because this was an era of popular rights and liberties. Also, this was a country that needed active individuals and influence "in the body politic." Education must make a person "not only clever but good...True civilization requires that not only the physical and intellectual, but also the moral and religious well-being of the people should be improved, and at least with equal care."[71] These are not the words of a man with a besieged mentality.

Finally, Gibbons addresses all denominations and vigorously calls them to realize that "reason and experience are forcing them to recognize that the only practical way to secure a Christian people is to give the youth a Christian education. (This) is not an antagonism to the State; on the contrary, it is an honest endeavor to give the State better citizens by making them better Christians."[72] This certainly is not the cry of a besieged mentality. It is a forecast of how the doctrine of Christian education will develop and find fuller expression in each generation of believing people. "To secure a Christian people" has been reworded into covenant language, "to create a community of believers."

In 1884, the Catholic population had grown to 6,259,000, and pastors and parishioners continued to build schools for the reasons given by Archbishop Gibbons. By 1920, there were 6551 elementary schools and 1552 secondary schools.[73] In 1965, Catholic schools enrolled 5,481,325 students in 10,879 elementary schools and 2,413 secondary school.[74] Although

the parishioners were generous and the teaching orders of women and men were doubling and tripling their involvement in Catholic schools, even in 1963, the church was educating only 44 percent of the Catholic population of school-aged children.[75] This was only a few years before the American bishops would issue a pastoral message on Catholic education and restate in modern words what Archbishop Gibbons had stated in 1884. "Community is at the heart of Christian education," they affirmed in 1972, "not simply as a concept to be taught but as a reality to be lived."[76]

Why do parents send their children to Catholic schools? In 1840, if they had been asked that question, parents might have listed several reasons: to guarantee a good education; to prepare them for work and civic responsibility; to protect their children from violence; to strengthen their faith; and to maintain their ethnic identity. In 1884, and for the 60 years that followed, they would have added another reason, namely, to obey church law.

In 1969[77] and 1973, parents were asked that question, and responded: better education (34 percent); religious instruction (19 percent); more discipline (18 percent); and many other reasons.[78] In the multiple-choice questions, there was no place to indicate as a "main" reason the "forming or a Christian community" or "to experience a community of faith." Yet in informal conversations, at meetings and social events, parents use language which sounds like Archbishop Gibbons' "to secure a Christian people." They speak of the Catholic environment of the school, the trust and cooperation of teachers, the sense of worth of the individuals. These parents may praise the academic effectiveness of the school. They may show their support through many hours of volunteer work. They may spontaneously and enthusiastically choose to participate in special eucharistic celebrations at school or on retreats. They may never use the word, but they perceive the strength of the Catholic school as an academic center, which also is a community. When they and the students say they have school spirit, they are praising something more than just a good curriculum or sports program, more than a dance or a play; they are talking about an abiding Spirit that has brought them together. It is the Spirit that supports them in all their projects and leads them to a sense of oneness. They perceive what the American bishop, in 1972, called community.

Catholic Schools: Integrators of Faith, of Life and of Culture

To form community in a school is to teach as Jesus did. Jesus, the teacher, had one main lesson to bring from the Father for all people to learn, namely to be one with one another as he is with the Father. His whole public ministry was aimed at forming people into a unity. His followers would have a "variety of gifts"[79], some would be apostles, others would be prophets, teachers, administrators;[80] but all would form one body, the mystical body of Christ.

Catholic schools have been brought into existence by a believing community of laity, religious, and clerics. In these schools, students and parents, and teachers and administrators form the mystical body of Christ. They are his voice to proclaim to this century the Good News of salvation. This community is not primarily a matter of social arrangement; it is born of the Spirit and a common vision of the meaning of life. When this vision of life is founded on the death and resurrection of Jesus, it inspires many forms of Christian living and the Catholic schools is one expression of this vision.

In a Catholic school, founded by a believing community, students come together to learn trust and confidence but also the three R's and religion. They are willing to take risks in developing their own potential and talent because teachers and classmates make them feel their worth.[81] They learn to grow more and more secure in their families, in their schools, and in their neighborhoods until they mature to a sense of oneness with all people. They learn to live in harmony with different types of people from many different nations. They gradually come to realize why community is so important to the Christian way of life.

The Catholic school community, as the body of Christ, seeks the proper functioning of that body. Hence, it discourages discord and shuns the quest for power. Because it prizes each person as a child of God, the strong will help the weak, and the rich will serve the poor. Love will be the bonding force because love is not jealous or boastful, rude or selfish; love "is always ready to excuse, to trust, to hope, and to endure whatever comes" (1Cor. 13:7). Even though Jesus saw his own community of apostles wither in the despair of Calvary, he prayed that they would be a community at the Last Supper

because no other way would be appropriate for free human beings. No individualistic mode of salvation would understand or appreciate that "God is love" (1John 4:8). Individuals, to abide in him, must abide in a community of love.

Students in Catholic schools are learners and believers. They learn better because they are believers within the community; they believe more deeply because their religious instruction helps them to be literate Catholics, faithful to the living voice of Christ in his church. Their learning and believing are reinforced by the experiential activities of serving others in imitation of him who came "to serve, not be served."[82]

Summary

1. The Catholic school is a community of learners and believers; the learners are encouraged by this community to cultivate all their intellectual, creative , and aesthetic potentialities; the believers are encouraged by this community to grow in faith in Christ's presence and influence to the world.
2. To teach as Jesus did is to form community.
3. Although Catholic education developed into a system of schools in the United States during the period of violence when Protestantism dominated the public schools, the original and most basic purpose of Catholic education is and has been to teach Jesus.
4. Catholic schools are communities, but they are not isolated from the mainstream of American life, nor are they a divisive force in this country.
5. Parents are the primary educators of their children. As such, parents have a right to choose the type of schooling they want for their children and a right to be involved in preparing school policies and activities.
6. Catholic schools should continue to make use of the reports of researchers to identify the effectiveness of the schools, the needs of youth today, and the data required for informed decision-making.

Suggested Readings

The Congregation on Catholic Education (CCE) in Rome has added three important documents for the study of Catholic schools. The following show a development of pedagogical theory and application between 1977 and 1988:

> *The Catholic School*, 1977, is an in-depth study of the *Declaration on Christian Education* from the Second Vatican Council of 1965.
>
> *Lay Catholics in Schools: Witnesses to Faith*, 1982, describes in great detail the professionalism and the vocation of the lay teacher.
>
> *The Religious Dimension of Education in a Catholic School*, 1988. A study of four unique dimensions of Catholic school: the climate, personal development, relationship between culture and the Gospel, and the light of faith.

Parish School: American Catholic Parochial Education from Colonial Times to the Present, Timothy Walch, NY, Crossroads, 1996.

3. CATHOLIC EDUCATION: WHO'S RIGHT? WHOSE RIGHT?

In 1929, when Pope Pius XI wrote his encyclical, *Christian Education of Youth*, he asked, "To whom does education belong?" To three societies, he answered: namely the family, the civil society or state, and the church. He soon added, "First of all education belongs pre-eminently to the Church."[83] In a second and third part of the encyclical, he details the rights and duties of parents and of the state, reacting all the while to the problems of his day: totalitarianism in Russia, Germany and Italy. Only toward the end of the 56-page document does the Pope speak of the child and of the formation of "the true Christian...the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ."[84]

In the intervening years, between 1929 and the Second Vatican Council in 1965, the world reeled and tottered in wars directed by totalitarian states that extolled the state over the dignity of the human person by making the child "the mere creature of the State."[85] So the Council in 1965, in its *Declaration on Christian Education*, spoke of the new ambitions of people and issued a new description of education of young children. It builds a new statement on the fact that people "are more aware of their own dignity and position, more and more they want to take an active part in social and especially economic and political life."[86] The immediate result was the new ordering of those involved in education. The *Declaration* speaks, in the first place, of the person to be education; then the parents, the church, and the state. The first part of this chapter will address the "dignity of a human being, (and the) inalienable right to an education."[87]

The Child and the Young Adult

Who is the student in the Catholic school? Philosophers call the student a person "endowed with intelligence and free will,"[88] with rights and duties that are universal, inviolable, and inalienable. The philosopher uses the language of natural law and sees the person's dignity and freedom as "center and crown" of all creation. The theologian, "endowed with light from God,"[89] sees each student as a reflection of God's love and personal care and calls the child "the image of God."[90] With this light, the theologian can offer solutions to problems facing children and adults and bring the light of faith to bear on the rights of God's people when those rights are in conflict.

Since the student in a Catholic school not only is a person with natural rights and duties, but is also a child of God who must show love even as he or she experiences the love of God, so teachers in the Catholic school must be trained to help this student. Teachers must be both philosophers and theologians.[91] As philosophers, they must "aim at the formation of the human person in the pursuit of the ultimate end and of the good of societies of which, as a person, each is a member, and in whose obligations, as an adult each will share."[92] As theologians, they see their students elevated by the Incarnation and they seek to help them conform "their personal lives according to the new person created in justice and holiness of trust."[93]

Each student is a unique person living in space and time, developing a personal history through social interaction with others. Each student feels a freedom to create dreams and expand horizons, yet each one is aware of limitations of bodily vitality, physical development, and spiritual capabilities. Each person is marvelously structured to know truth, seek unity, create beauty, and experience grandeur. Yet each child or adult, even in the most exalted moments, does not feel fully integrated. This combination of power and limitation creates a restless human heart, as St. Augustine noted so many years ago. However, this glimmer of light and this restlessness of the human spirit make it possible for parents and teachers to educate the child, to lead the student forth through stages of intellectual potentialities.

Gradually, the child becomes the young adult. While still in the Catholic school system, these students begin to detect in the depth of the consciousness a law which summons them

to love good and avoid evil. In the most secret core of their being, young adults become aware of God,[94] their consciences are sanctuaries of the Lord. Their precious powers of thinking and willing, in imitation of God's thinking and willing, are marvelously enhanced because they recognize intuitively that God is present to them.

Maybe, for the first time, these young adults detect their own dignity as human persons and the dignity of every other human being. Many more years of education may elapse before these students can conceptualize their basic perception of human dignity and freedom into principles of morality. It may take even more education — education to moral responsibility — before the young adult in Catholic schools not only mature in knowledge of human dignity and appreciation of the natural order of creation, they also are encouraged to carry these truths into action because they see themselves and all persons as images of God.

God's love is perfectly and fully expressed in the Logos, in Christ Jesus. The mystery is called the Incarnation because God lived and grew in the life, death, and resurrection of Jesus. God assumed humanity, not reluctantly as St. Paul tells us (Phil. 2:6). Knowing that humanity is of such great worth God chose to be a human being. When Michael Himes meditated on these verses from the hymn to Christ from the middle of the first century, he elaborated these conclusions for us.

> Whatever humanizes, divinizes. That is to say, whatever makes you more genuinely human, more authentically, richly, powerfully human, whatever calls into play all the reaches of your intellect, your freedom, energy, your talents and creativity, makes you more like God. This is how we encounter God in our incarnational tradition: not "out there" somewhere, but here, being human along with us. Whatever makes you more human makes you more like God.[95]

Himes could have referred his readers to paragraph 22 in The Church in the Modern World. Sin dehumanizes; virtue humanizes. This is the context for the statements in the documents from Rome about "a true understanding of the human person"[96], the discovery of " the true value of the human person: loved by God, with a mission on earth and a destiny that is immortal."[97] "The Catholic school is committed thus to

the development of the whole person since in Christ, the Perfect Man, all human values find their fulfillment and unity."[98]

> The Catholic educator must consciously inspire his or her activity with the Christian concept of the person. ...It proposes Christ, Incarnate Son of God and perfect Man, as both model and means....Thus Catholic educators can be certain that they make human beings more human.[99]

When students in Catholic schools learn that Jesus Christ lifted up all of creation in his Incarnation and transformed human life and dignity with his reconciliation and love, they will be adding to their understanding of nature a deeper appreciation of their rights and duties from a Christian theology. Their dignity is not just a human right; their dignity is grounded in God's covenant with each and every human being on pilgrimage to the Kingdom.

Fortified by the theology of the image of God, teachers in the Catholic schools stress the individual's human dignity and universal human dignity because they want to use a common language with all people who teach and believe the Declaration of Independence and the Universal Declarations of Human Rights in the charter of the United Nations. They want Catholic school students to have a common language with all others citizens of this land, who are seeking liberty and justice for all. These Declarations are taught as moral imperatives, which guide the movements of governments and the actions of peoples of all nations. These Declarations are foundation stones for governments built on freedom and dignity; they also inspire fellowship and peace. Hence, Catholic schools not only study the philosophical and theological basis for these Declarations; they will be judged Catholic only if teachers and administrators reinforce these propositions of reason in a setting of faith in the creative love of God.

The dignity of the student in a Catholic school and in a truly American "Common School" is not identified with ethnic origin or wealth or social status. This is a cherished dogma for Americans and Christians. Even when educational experiments in America, like the "melting pot" theory, tried to force all ethnic groups into one form of education, Catholic schools supported pluralism in ethnic parishes and school, but at the same time, taught unity, *E Pluribus Unum*. When inner cities

and suburbs separated poor from rich, minorities from whites, the resultant housing patterns forced the public schools into a segregated system. At the same time, the Catholic schools, even in the face of huge financial problems, maintained a racial, religious, and economic mix. Donald Erickson states that some research suggests that "Catholic schools may be more 'public' than the public schools....and public schools often reflect the pronounced racial or socioeconomic segregation of their surroundings."[100] Catholic schools are more common than the "Public Common School." Catholic administrators will not allow Catholic schools to become havens for those seeking segregation; they see segregation as draining the nation's moral righteousness and as opposing God's plan of equality for all God's children.

Catholic schools reach out to touch the children in cities and towns of America because schools are a "privileged"[101] place to facilitate students' sense of dignity and freedom, and at the same time a world-view of hope. The student is the reason for the Catholic school. This simple statement implies many serious consequences for the direction of the school.

Schools and the national associations of Catholic schools should use research to identify the new needs of students today and to find new techniques and methodologies to meet these needs.

Teachers should recognize and respond to the individual differences among students; for example, differences in personality patterns, in academic talents, in stages of moral and social awareness, in stresses from living patterns caused by poverty, an alcoholic parent, or life as a latch-key child.

Teachers should use daily the opportunities they have to show their regard for the dignity and worth of the children as individuals; they should also avoid pejorative labels for the children.

Administrators should annually review the rules and regulations governing the lives of the students to see if the rules contribute to the child's dignity and social well-being.

Administrators can arrange schedules and activities to promote the outcomes for the students rather than the preferences of adults.

Schools should progressively allow students more and more involvement in the direction of their programs and the formulations of school regulations.

The child and the young adult need careful guidance to be able to make morally mature decisions. In this area of values, Catholic schools can be of great service to their students. First, the Catholic school can be straightforward and above board in proposing Christian values as part of the schooling because parents and students have chosen the Catholic schools for their stated values. Secondly, they can avoid pitfalls of heavy-handed indoctrination or a hidden (and therefore, irrational) curriculum. Thirdly, the Catholic school will not be expected to be neutral on critical issues as are the public schools, or to steer clear of moral topics. Catholic schools, as in any good pedagogical setting, must not be indoctrinative; but, they are expected to teach students how to become engaged in critical thinking and to compare arguments with value judgments. Teachers in Catholic schools are privileged to be able to help students recognize what are true values in their lives, what are hidden values that are subtly propelling them into actions, and what values are not worthy of those who have been redeemed in Christ.

Guiding students to decision-making is the most solemn and sensitive area of teaching. Here a teacher must proceed with care. The teacher is only a facilitator and must not intrude into the other person's sacred core. The teacher shows others how to identify moral issues (as distinguished from local customs or rules of manners) and how to marshal data on those issues to make an informed decision. The teacher also is a support if the student feels a tension or disequilibrium in passing from one level moral reasoning to a higher level; the support helps the student generate realistic solutions.[102] With patience, the teacher must use the Socratic method, role playing, debating, and other techniques so that students will examine their moral choices in light of immediate and long-term results but also in light of universal consequences.

The teacher is in the position to ask the student to direct their attention and intention to the words and examples of the

God-Man before making decisions. How would Jesus act, they may ask themselves? How did Jesus move his audience to compassion or hope or love of neighbor? How did the saints imitate Jesus in their courage and ministry? Always the teacher is helping students move from their present level of moral discernment to a judgment that reaches for a universal charity and a justice for all.

This purpose of education can be briefly described in educational and theological terms. It is to help persons to hear the internal promptings of their being, to discriminate lower from higher motives (the heteronomous from the autonomous motives), and then to make a decision to act in accordance with the higher motive, even those motives of universal principles of justice and love of God.

This is a most significant goal of education in a Catholic school. For hope springs eternal in the hearts of teachers that each student will learn how to make decisions as one "who thinks, judges and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ."[103] If this be the case, teachers can be assured that students, in the course of daily lives, will make decisions that will serve justice. They also will, in significant decisions, be conscious of peace in their souls, peace which St. Ignatius of Loyola called consolation.[104] If they have made their decisions with reason and generosity, and grace and hope, these students as adults will intuitively be experiencing God in that consolation, and that peace will be a divine approbation that there exists a concordance between decision and the divine will.

Parents: The Primary Educators

Where does the Catholic school receive its mandate to teach children? From parents. Catholic schools have strong academic programs and communities of faith because of the consistent support and encouragement of parents. Parents send their children to Catholic schools because they needed assistance in educating their children in academic subjects, in religious instruction, and in moral values.[105] This section enthusiastically recognizes parents as the "primary and principal educators"[106] of their children; it proclaims a partnership between parents and school. This section also addresses

the obligation that the state and the church have to help parents educate their children.

"The child is not the mere creature of the state; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations."[107] These are the words of Supreme Court Justice McReynolds in the 1925 case referred to as Pierce v. Society of Sisters, which is regarded as the Magna Carta for parochial and private schools. The decision struck down as unconstitutional any unreasonable interference with the liberty of parents and guardians to direct the upbringing and education of children under their control. It also points out that rights guaranteed by the Constitution may not be abridged by legislation and that no state can standardize or socialize its children by forcing them to accept instruction from public schools only. As did the encyclical of Pope Pius XI, the Declaration on Christian Education, and many other church documents, so the Supreme Court of this land declared parents to be the primary and principal educators of their children.

Parents are the first to help a child develop, to attempt new skills like walking and talking, and to direct the formation of habits like table manners or social customs. The earliest years are most significant for child development, years when outside influences are minimal. Even before school age, the child is exposed to values: from peers and siblings, neighbors and friends, comic books and music of all types, TV and advertisements. Often, children are overwhelmed by the number of choices they must make each day and as a result some flee from the contradictions and confusion by being apathetic, inconsistent, very docile or very hostile.[108] The whole process of sorting out values and making decisions is aggravated if the child is left alone frequently, as is the latch-key child, or is being torn between divorced parents or is living with only one parent.

Parents can wonderfully influence their children, but during the school years, children are under the influence of teachers and the school environment more hours that they are directly under the influence of parents. This being the case, cooperation between parents and the teachers is essential.[109]

Parenting is a long-time process; it is not finished when parents bring children to school for the first day of class. In the past, parents may have felt too busy or inadequate to participate in the education of their children once they were

enrolled in schools. In the past, parents may have considered their cooperation with the school to be limited to sporting or social events. Now, parents want more influence, as is evident from a resolution passed a few years ago by one Catholic Parent-Teacher Group, which read in part:

Whereas, Parents have the right to be the primary educators of their children and the right to choose the type of education they want for their children;

Whereas, the Archdiocesan Council of Catholic Parent-Teacher Groups has become aware that units consider their primary function to be fund raisers. Now therefore, let it be

Resolved, that Parent-Teacher Groups encourage programs and services for providing parents with information on matters pertaining to their educational role, and...that while fund raising is a necessary and worthy project for units, the Archdiocesan Council undertake a concentrated program to help parents become more aware of their rights and responsibilities as the primary educators of their children.

Research and experience have proven parent-teacher relations contribute to the fullness of the educational experience for the child. The child develops best who finds love and care both at home and at school. Hence, more and more schools are asking parents to share information about their children with teachers, and teachers are comparing their perceptions of the children with parents. Research also shows that parents who are involved with the school are parents who manifest the greater satisfaction with the school.

Parents are now given opportunities to experience the school's community of faith. At a meeting, like back-to-school night, parents perceive the community in an academic activity. At other times, they will be called to pray as a community or to participate in a retreat or a special Eucharist celebration. Parents continue to attend social events at school, but they also are asking important questions about school policies, religious instruction, and academic goals. They serve on committees and in some schools, parents are required to be personally

involved by giving some hours of service each year.

Parents have become effective leaders in schools through participation on school boards or boards of education. The rationale for such participation briefly is:

> Catholic schools must regenerate associations of parents, precisely because the Catholic schools cannot be whole until parents take their rightful place as leaders in the sphere of influence which permeates the school. Parents belong in Catholic schools because they have primary right as chief educators for their child's formation in faith and values. Catholic schools enjoy the confidence of parents solely because these schools reflect parent values and seek parental input.[110]

Catholic Education: Whose Right?

Catholic schools have yet another reason to emphasize the parents' primary role in education, namely, to add vigor and vitality to the national effort to educate all children. Archbishop Ireland, in his famous speech in 1890 before the National Educational Convention asserted the duty of the state "to maintain schools in which all children, the poorest and the most abandoned would be instructed."[111] Ireland insisted that instruction of children is necessary for good citizenship in America and even approved of compulsory education. He praised the "free schools," but he insisted that this praise was of free schools in the abstract; he praised them for being able to impart "secular instruction."[112] He did not praise them for what they were not doing or could not do, namely introduce "positive Catholic dogmatic teaching" and the teaching of faith and morals. He would like to have had state schools fit for Catholic children, but he was unwilling to expose children of Catholic parents "to the chilling and devastating blast of unbelief."[113]

Catholic parents in America today are part of the most comprehensive educational program in the world. All Americans send a large part of their tax dollars to the government for the instruction of children and youth. All want what had been well described in *Report to the Nation* by the National Commission on Excellence in Education.

> All, regardless of race or class or economic status, are entitled to a fair chance to the tools for developing their individual powers of mind and spirit to the utmost. This promise means that all children by virtue of their own efforts, competently guided, can hope to attain the mature and informed judgment needed to secure gainful employment, and to manage their own lives, thereby serving not only their own interests but also the progress of society itself.[114]

The national report was not optimistic. Its opening sentence is "Our Nation is at risk." The Commission of eighteen (18) members, along with a giant support staff of researchers, met over a two year period. The report had a sub-title, "The Imperative for Educational Reform" and in the opening paragraph it states

> The educational foundations of our society are presently being eroded by a rising tide of mediocrity that threatens our very future as a Nation and as a people. ...Our society and its educational institutions seem to have lost sight of the basic purpose of schooling and of the high expectations and disciplined effort needed to attain them.[115]

The American Catholics contribute their tax dollars to the nation and state funds for this educational enterprise. They have high expectations for the public schools but they want accountability for the use of their money in public education. What is more: they want the tax money collected for education to be used equitably according to the choice of schools made by the parents. Parents who opt for a Catholic school do not want a double taxation: once for public schooling and again for tuition at a private school of their choice. The educational tax dollar should follow the reasonable choices of parents for the school of their children. They want to demand the human right as declared by the United Nations in 1948: Article 26, #3 reads "Parents have a prior right to choose the kind of education that shall be given to their children."

One of the greatest threats to the freedom and dignity of each and every person in the nation would be the prospect of a tax-supported, compulsory educational system that allows no alternatives. This is the model that has been used by totali-

tarian states. This model enables the state to control curriculum, prescribe textbooks, and institute programs that conform to the prevailing ideology. Catholic school administrators admit that the double taxation on parents who send their children to Catholic schools, is an unjust and almost unbearable burden, but it is a price parents are reluctantly willing to pay to be part of the great education ideal of America, freedom of choice.

Parents, by freely choosing a private or nonpublic school in the United States, are doing a service not only to their children, but also to their local and national governments. Their support of private schools keeps alive a true alternative to a monopolistic education of the public school system.

Such is the state of the art of taxation at this point of history in this country (not in other countries) and the determination of the United States Supreme Court. Parents of Catholic school children may have to wait many more years before they receive a just recompense for their tax credit or a voucher.

Parents may recall that the women of America waited from 1776 to 1920 for the right to vote. They may recall that the Dred Scott case went to the Supreme Court in 1854 only to hear a decision three years later that denied human rights to Dred Scott. It was one hundred years later, in 1954, before the Supreme Court insisted on equal educational rights for black children.[116]

History has demonstrated that justice came slowly to some people in America. Parents of Catholic school children have not yet received justice; they may overcome this opposition when they become more astute politically.[117] Meanwhile, they continue to support an alternative form of education for American citizens and they continue to insist on their rights as expressed in the First and Fourteenth Amendments of the United States Constitution.

Catholic Education: Parents and Church

Just as parents are ready to admit that they need help in the education of their children in academic subjects, so also they admit that they are not prepared to teach the doctrine of the church or interpret sacred scripture according to modern hermeneutics. Parents turn to the church for this

help, and the church in the new *Code of Canon Law* describes "the duty and right" it has "to assist men and women so that they can arrive at the fullness of Christian life"[118] Canon 796 states,

1. Among educational means the Christian faithful should greatly value schools, which are of principal assistance to parents in fulfilling their educational tasks.
2. It is incumbent upon parents to cooperate closely with the school teachers to whom they entrust their children to be educated; in fulfilling their duty teachers are to collaborate closely with parents who are to be willingly heard and for whom associations or meetings are to be inaugurated and held in great esteem.

The new *Code of Canon Law* puts the duty on pastors "to arrange all things so that all the faithful may enjoy a Catholic education."[119] In another Canon, "the diocesan bishop is to see to it" that schools imparting an education imbued with the Christian spirit are established.[120] Another Canon declares that Christian "have a right to a Christian education."[121]

Yet Catholic schools have been closing in great numbers since 1965, when there were 13,484 Catholic schools with 5,481,300 students enrolled.[122] In 1995, there were 8250 Catholic schools with 2,635,218 students.[123] The loss is staggering. True, some loss is due to the lack of schools in the suburbs; some relates to financial support. In addition however, there seems to be a lack of clerical confidence in the education mission of the church.

J. Stephen O'Brien surveyed 219 bishops and 346 priests in the Unites States to identify their perceptions about Catholic schools. Since the bishops and the pastors have had and continue to have the responsibility and authority over the parish schools, it is important to know (1) if they value the schools as part of the evangelical mission of the Church, and (2) if they perceive the schools as educationally effective. Also O'Brien (3) compared the Catholic schools and the catechetical programs outside the school (CCD). The same questionnaire asked about the funding of the schools, the concept of reorganizing the Catholic schools by consolidation or regionalization, and the participation of the parents in the future of the Catholic schools.[124]

Bishops and priests strongly perceived the Catholic schools

as part of the saving mission of the Church. However, a large percentage of priests were in less agreement when they answered the questions: Is the Catholic schools one of the best means of evangelization? Eighty-seven percent of the bishops answered yes; only sixty-nine of the priests agreed. To this same question, the younger the priest, the less agreement.[125]

Are the Catholic schools effective academic centers? The general satisfaction for the schools was high for bishops and priests but the disparity of ten percentage points shows up when bishops and priests are asked about the effectiveness of Catholic elementary or secondary schools in comparison to public schools. In a question about the effectiveness of the school's formation program, only fifty percent of the priests perceived the Catholic high school as forming "convinced, articulate Catholics for today's society"; eighty percent of the bishops answered affirmatively.

The funding of the parochial schools showed other mixed responses between bishops and priests. Although the bishops had strongly asserted that Catholic schools make effective use of the church's resources, fifty-three percent of the bishops agreed that the Catholic schools use a disproportional amount of parish revenue while seventy-three percent of the priests agreed.

O'Brien ends his report with suggestions for possible actions and summary. One of the suggestions was "the bishops should provide curriculum materials for seminarians concerning the value and effectiveness of Catholic schools and encourage the seminarians to use these materials."[126]

> A very large majority of the bishops and 79 percent of the priests thought that it is the duty of all Catholics to support Catholic schools. They were not clear, however, on how those schools should be supported. Neither group seemed to want an annual collection. Priests would like a diocesan scholarship fund, but bishops would not.[127]

Support for Catholic Schools

The American Bishops issued a statement at the end of their national meeting on November 12, 1990. They wanted to prepare for the 25th anniversary of their pas-

toral letter *To Teach As Jesus Did* in 1997 by committing themselves to new goals "as a sign of affirmation of the principles laid down in that pastoral."[128] They expressed their "deep conviction" and "concern for the importance of the Catholic schools."

The bishops' goals for 1997 are that

1. Catholic schools will continue to provide high quality education for all their students in a context infused with Gospel values.
2. Serious efforts will be made to ensure that Catholic schools are available for Catholic parents who wish to send their children to them.
3. New initiatives will be launched to secure sufficient financial assistance from both private and public sectors for Catholic parents to exercise their right.
4. The salaries and benefits of Catholic school teachers and administrators will reflect our teachings as expressed in *Economic Justice For All.*[129]

The statement suggests actions to achieve these goals and ways to develop a strategic plan no later than 1995. It firmly states that the education in Catholic schools is excellent. "Our church and our nation have been enriched because of the quality of education provided in Catholic schools over the last 300 years...Now we are called to sustain and expand this vitally important ministry of the church."

> Schools naturally enjoy educational advantages which other programs either cannot afford or can offer only with great difficulty. A school has a greater claim on the time and loyalty of the student and his/her family. It makes more accessible to students participation in the liturgy and the sacraments, which are powerful forces for the development of personal sanctity and for the building of community. It provides a more favorable pedagogical and psychological environment for teaching Christian faith.[130]

Since 1884's Baltimore Council, parents frequently have been urged to support Catholic schools. Now, parents are urging the priests to support Catholic schools. Today, as the church continues to respond to the call of the Second Vatican

Council, it needs the Catholic schools to help its members cope with change and sustain the vision of hope that is so characteristic of student-formed in Catholic schools. The Catholic schools have a good record for passing on the values of the church. Because of the decreased enrollment, in less than 20 years, the schools are forming 2,500,000 fewer children. Church and home must renew their partnership; priests and parents must work together for the children in the church. "Suffer the little children to come to me". (Matt. 19:14).

Signs of the time indicate that church and home partnershp is gradually rekindling. Meitler Consultants report that from 1985 to 1995, 134 new Catholic elementary and secondary schools opened. It is Meitler's opinion that between 15 and 25 new schools will open each year in the future, providing there is no recession in the U.S. economy.[131]

Catholic Teachers: Lay and Religious

When the new school term began in September 1995, 166,759 teachers reported to 8,250 Catholic schools. Some were new; most were veterans of years in the classroom. Some were men; in the elementary schools, many more were women. Some were sisters, brothers, priests; 151,090 or 90.5 percent were lay people.[132] Who are these women and men who "are of first inportance to impart a distinctive character to Catholic schools"?[133]

Teachers are "of first importance" because they direct the educative process in the classrooms and design all the learning experiences for millions of students to grow. They create the classroom environment of trust and caring; they organize extensive and complicated subject matter into goals and specific objectives on a daily basis. Although students must, in the long run, be their own source of motivation, a good teachers is an inspiration, a sustainer, a prodder and a puller, a guide and model, a philosopher, sociologist, psychologist, and loving mentor.

The Second Vatican Council focuses on the significance of the teachers.

> Beautiful indeed and of great importance is the vocation

> of all those who aid parents in fulfilling their duties and who, as representatives of the human community, undertake the task of education in schools. This vocation demands special qualities of mind and heart, very careful preparation, and continuing readiness to renew and adapt.[134]

In 1982, the Roman office for the Congregation for Catholic Education published *Lay Catholics in Schools: Witnesses to Faith.* Although its focus was on lay Catholics, it first addressed the lay and religious teachers about their professional status, and then on their vocation as Christians. They are "sharers in the 'priestly, prophetic, and kingly functions of Christ'," and apostles with a mission.[135] This section will consider both roles of the teacher: professionalism and apostolic calling.

"The first requirement...is the acquisition of solid professional formation," the document announces.[136] This preparation includes competency in a wide range of cultural, psychological, and pedagogical areas. "A teacher must also be constantly attentive to the socio-cultural, economic, and political environment of the school."[137] Personal contact with students is encouraged "not just (as) a methodology by which the teacher can help in the formation of the students (but also as) the means by which the teachers learn what they need to know about the students in order to guide them adequately."[138]

Teachers are "of great importance" because they "contribute to integral human formation"[139] not by simply transmitting a body of knowledge[140] but because they help "to form human persons."[141] They help in "the development of all the human faculties of the students, together with preparation for professional life, formation of ethical and social awareness, becoming aware of the transcendental."[142] The Catholic teachers are inspired by the Christian concept of the human person as image of God and will pursue with great diligence with the students "the fullest development of all that is human, because we have been made masters of the world by its Creator."[143] Catholic educators are challenged to make "human beings more human" precisely because they propose Jesus Christ as both the model and means of all perfection.[144]

The document further states that teacher "cannot be reduced to professionalism alone. Professionalism is marked by, and raised to supernatural Christian vocation. The life of the

Catholic teachers must be marked by the exercise of a personal vocation in the Church."[145] What the document is asking of teachers is that they become aware and act consciously from the fact that they have a vocation, a mission in the church, an apostolate of teaching. This consciousness of a vocation is awakened in four ways.

In the first place, teachers should be reminded that they are members of the People of God, with a special calling to personal holiness and apostolic mission. They are called "to restore all things in Christ."[146] They renew the temporal order by giving it a Christian inspiration and by permeating the world with the spirit of Christ.[147] Teachers are the witnesses of Christ and: "they reveal the Christian message not only by word, but also by every gesture of their behavior."[148]

Secondly, teachers have a right to expect preservice training in spiritual formation from bishops, diocesan office, pastors and religious leaders. Specialized teacher training centers should be established "to provide the kind of professional training that will best help Catholic educators to fulfill their educational mission."[149] The ordinary teacher training programs in universities do not even mention the vocational aspect of a teacher's life and work.

Thirdly, consciousness of their vocation will be kept alive by inservice programs offered at the school. These are programs that look to personal sanctification and apostolic mission and religious formation.[150]

Fourthly, raising consciousness of one's vocation also should be a personal and daily exercise—usually in a quiet place at the end of the day, alone with the Alone. The time could be very brief and unstructured. Or, it could be an exercise in awareness in five movements. A brief description of the five parts of the Examination of Consciousness[151] follows:

1. Give Thanks. At the end of the day, one praises the Lord in his or her own words or in the words of the Psalmist, "Give thanks to Yahweh for he is good, his love is everlasting" (Psa. 108:30). This is a time to reflect on the gifts of the day—the sunshine, a smile, a song, or life itself, recognizing that all these precious gifts are on loan. This is a pause of gratitude that generates light to see many other gifts that have come from the hand of God.

2. Prayer for Light. The second movement of the evening prayer is a petition for light—light to see what thoughts, words, deeds, and omissions may have interfered with "restoring all things in Christ." This has to be a strong search-light (a heavy prayer) to illumine personal attitudes and rigid mind-sets, prejudices and taboos, that lie deep in the subconscious. Hence, a special prayer to the Holy Spirit for light.
3. Review of the Day. The third step is to allow the memory to move through the day, listening to the many words that have influenced thoughts or deed, and seeing self alone with people. The memory will recapture some joys and sorrow in full living color; other instinctive likes and dislikes will be more difficult to hold in focus because nature allows the mind to blot out many human encounters of each day. The reflective review can focus on a smile that a child gave when recognized in class or on a child's frown, noticed out of the corner of the teacher's eye, a frown of loneliness or fear.[152]

Quite spontaneously, a teacher can recall how effective the lesson plan was for the day, or how abrupt an answer was given to a student's question because the question was considered irrelevant by the teacher but not by the student.

Some activities of the day will beget joy; others, regret, sorrow, or shame. The reaction of joy is a sign of conformity in our deepest self and an experiencing of God; the reaction of regret or sorrow is an inner recognition that there was a lacking of conformity between personal desires and God's will.

In such an examination of consciousness, people learn to identify their internal feelings as a voice of God sounding in the sanctuary of their souls. God communicates with his people. His Spirit brings to consciousness the interior struggle that St. Paul so graphically described. "I failed to carry out the things I want to do and find myself doing the very things I hate" (Rom. 7:14). The period of reflection is a holy time because God is communicating with an individual person and expanding the mental horizon of conscious self. God is friend; the one who listens is aware of the power to follow the call of the friend or to ignore it.

4. Sorrow and Conversion. Recognizing the signs of peace and disturbance leads one to the fourth movement of the daily period of reflection. Teachers have been identified as wounded

healers, people who bring healing to others but who also are in need of healing. In the very act of acknowledging their weakness and sorrow, teachers can be opening their human hearts to a healing and a conversion. Contrition is sorrow for sin, not sorrow unto death as haunted Judas, but a sorrow unto life like Peter's. True sorrow is a seed and should be allowed to grow until it yields its fruits of conversion and commitment.

Conversion is a change of heart, from selfishness to selflessness, from egoism to love of neighbor. It is a personal decision to listen to the voice of God at the center of one's being, calling for love of neighbor, service to all people, and fidelity to discipleship. Conversion makes commitment possible. When the personal call of God is combined with the call of God from scripture, the church, and the sacraments, the interior peace that the teachers feels so personally is translated into words, like those of St. Paul;, "Thanks be to God through Jesus Christ our Lord!" (Rom. 7:25) The conversion leads to commitment.

5. Commitment. At the close of this conscious-raising exercise in the evening, the teacher is encouraged to strengthen the conversion by acts of faith and hope. The teacher's personal life harmonizes with the Word of God, and this harmony gives light to new ways of restoring all things in Christ.

Catholic Administrators: Stewards of People and Things

How have women and men been prepared to assume the responsibilities and the stewardship of the administration of Catholic schools? Some learned the daily patterns of the schooi in an internship; others moved from the role of teacher to head mistress or head master or principal with scant awareness of the subtleties between authority and authoritarian governance or the tensions between seeking the best for an individual and serving the common good. Those who sought advance training in school administration ended up with courses in public school law, public school finance, public school administration, public school supervision. None of the practical details of such courses had an immediate application to Catholic schools. Yet, no public or Catholic

university offered a degree program in educational administration that was designed specifically to meet the needs of Catholic school principals until 1976 at the University of San Francisco and at Fordham University in New York. The College of St. Thomas in St. Paul started such a program in 1978, and other universities have expanded their programs to meet this crucial need for Catholic school administrators.

The administrator in a Catholic school is one who serves as manager, academic leader, creator of the school's environment, and religious leader. "Here am I among you as one who serves" (Luke 22: 27), Jesus told his apostles who were disputing over their rank and authority. In that context, school administrators see themselves as those who serve. From phone calls to unscheduled visits of parents, from informal chats with teachers to budget reports, from annual census reports to wounded knees on the playground, from roof repairs to hiring faculty—these are but a few of the ways an administrator serves.

The administrator serves the school community as manager. Although the division of work is different at each school, those who direct the school are involved with budgets, public relations, job descriptions, development programs and accountability. They work with committees to generate long and short range plans; they supervise the plant operation and regularly inspect the plant for safety. They are stewards of the physical plant and operations, but their apostolic calling makes their stewardship one that is primarily directed toward teachers and staff, students and parents. Their priority is people; their service is to people. Their primary function is to free others to be able to teach or to learn better, to formulate designs and initiate structures only insofar as they will help the human process of education. Good management is hidden effectiveness; it does not break the sound barrier. It is "always patient and kind; it is never jealous, boastful or conceited; it is never rude or selfish; it does not take offense, and it is not resentful" (1Cor. 13: 4-5).

Presidents, principals and assistant principals serve the school's community as academic leaders. The first exercise of leadership in this area, both in time and importance, is choosing coworkers in the apostolate of teaching. They verify professional qualifications, and they also interview prospective teachers about their interest in forming a Christian community and in contributing to the spiritual formation of students.

Administrators promote the overall academic goals of the school and determine, more than anyone self, the nature and success of the school programs. They listen to proposals for new courses, for inservice training, and of resource materials. However, their main service is to teachers, assisting and encouraging them with critiques, visits, and suggestions for updating and developing quality courses.

Administrators are in a position to be most effective in creating the school's climate or environment. They are able to imprint on the school a spirit of openness, cooperation, team work, and joy. They build the Gemeinschaft, the community spirit by listening, sharing, trusting, risking, caring. Conscious of those things which jeopardize the well-being of the school, they encourage volunteerism among the students, teachers, and parents. They praise others for cooperation and achievement; they capitalize on the specialness of their school as an organization with a mission. They even have control over the color schemes for corridors and classrooms, and use this power to create a spirit of well-being and harmony.

Before discussing the role of the administrator as religious leader in the school, it would be well to quote, by way of summary, from a recent dissertation.

> Principals who encourage initiative in the teachers, trust them to make good decisions (Tolerance of Freedom), are friendly and approachable and have high regard for their teachers' comfort and well-being (Consideration), and yet are able to apply pressure for the attainment of educational goals (Product Emphasis) have a decided influence on a school's readiness to change.[153]

Administrators, finally, are called to be the activators of the school's apostolic mission. They give high priority to the religious classes and with the help of prayer, the sacraments, and the eucharistic liturgies, they show that growth in faith is central to the purpose of the school.[154] Faith, as the content of revelation and the Christian message, is taught; faith "as the total adherence of a person under the influence of grace to God revealing himself"[155] is encouraged by word and deed, example and symbol.

The principal, whether lay or religious, summons the school's community to worship—that highest form of human activity.

This community admits faults and omissions in a confession "to almighty God, and to you my brothers and sisters." Their eucharistic liturgy is an outreach to touch the hidden God, but they do not approach the altar alone. Together they call out to Jesus Christ as Mediator[156] and High Priest[157] to make present again the sacrifice in a cultic meal in memory of him. The saving power of Good Friday and Easter Sunday bring this community to become more and more truly what it is: the body of Christ. In this sacrifice the participants are joined more closely into a union of minds and hearts. The Mass is the central act of the church; it is the center of the Catholic school. The principal calls the community to this center.

The celebration of the Eucharist leaves its mark on the activities of the school. All service projects flow from this source. Early church fathers stressed the sense of community among worshippers so much so that they said the sacrifice on the stone of an altar was meaningless if not accompanied by a sacrifice on the altar of one's heart. Works of mercy and service programs to people in need are the fruits of eucharistic worship.

Summary

1. Catholic schools are a privileged place to help children develop a sense of human dignity, freedom, and hopefulness. The baptized child has a right to Catholic/Christian education and the new Code of Canon Law reminds the bishops and priests of their duties in their area.
2. Since each child is unique, teachers should seek to recognize and respond to individual differences among students. Research and study of human development will facilitate teacher's search for ways to meet the individual needs of students.
3. The aim of Catholic schools is to help students to take on the mind and heart of Jesus Christ according to the traditions of the Roman Catholic Church.
4. Educating to justice and awareness of human dignity should be constitutive dimensions of every Catholic school.
5. The state has a right to educate children but this right must never interfere with the rights of the child or parents.
6. Teachers in Catholic schools should acquire solid professional formation, and also should be conscious of their

vocation to help form human beings according to the model of the God-man. They deserve specialized training; the ordinary teacher training program is incomplete for a teacher in a Catholic school.

7. An administrator in a Catholic school is one who serves as manager, academic leader, creator of the school's environment, and religious leader. Administrators deserve specialized training to be able to integrate faith and culture and to promote the spiritual life of students and faculty. The ordinary training in school administration is for public schools and is incomplete for training an administrator for Catholic schools.

Suggested Readings

O'Brien, J. Stephen. *Mixed Messages: What Bishops and Priests Say About Catholic Schools.* NCEA, 1987. Besides the chapters on his statistical analysis of the data in Chapters 4 to 8, he presents a very good history of Catholic schooling in the United States and the new emphasis in Catholic schools after Vatican Council II. He gives a shrewd description of the role of bishops and pastors in the authoritative structure of the Roman Catholic Church.

Pope Pius XI. *Christian Education of Youth.* Boston: The Daughters of St. Paul, n.d. The first encyclical on education, written in 1929. It sought to combat totalitarianism with strong philosophical arguments in the first part. The application of some of these principles were never fully implemented.

Declaration of Christian Education. Boston: The Daughters of St. Paul, 1965. A forceful picture of education in the modern church and one of the last documents from Second Vatican Council.

Hollenbach, David, S.J. *Claims in Conflict.* New York: Paulist Press, 1979. A significant study of human rights in the Catholic tradition.

4. PERMEATION: VALUES OR HIDDEN AGENDA

No school is neutral. Moral values are as clear in some classrooms as an American flag mounted on the front wall. Moral issues are often hidden in the curriculum, such as a racist remark in the textbook or in a school activity like the prom, which is too expensive for the poor to attend. Moral education takes place every day in every school; sometimes it is an open debate, sometimes it is indoctrination (hidden and therefore, irrational). Moral valuing permeates the school. "There is in effect really no point in debating whether there should be moral education in schools. What needs to be debated is what form this education should take since we believe that moral education, in fact, 'comes with the territory'."[158]

Moral values are proposed in every school directly in the curriculum and in subject areas. They come alive in the literature classes with heroes and heroines, in history with vignettes of Washington and Lincoln. Social virtues pop out of reports on poverty; thrift from reports on economics. Direct moral education is part of every civic class on human dignity. Teaching American values has always been a goal in America's "Common School." Teaching values in itself is not to be feared but should be recognized for what it is. Teaching is never a neutral stance. However, it can be a deliberate attempt to impose values, to indoctrinate, or to change a person's orientation without rational consent. This is the hidden agenda. It, too, is part of schools.

New students may be in trouble for a few days because they are not aware of all the hidden persuaders in the school. Gradually, they learn the school's value system from the rewards and punishments of the teachers. They watch to see if classmates are encouraged to work together on projects or in isolation. The students quickly learn the meaning of fair or foul play, of teacher-power and privileged status. From peers, they learn that "rock" is "in" and that leather is "out." They learn

values from sports; they soon discover what people prize in citizenship. From the teacher, they learn much more than knowledge from the textbook. They are taught indirectly how to accept or reject others, how to take power or share it, how to stereotype people or seek out people with special needs. All this indirect or hidden teaching of values appeals, not to reason or the rational, but to the unconscious and the irrational.

Two conclusions should stand out from this short overview of the territory of moral valuing. First, every school and every teacher in every school is constantly proposing values to students, and hence, is constantly involved in moral education. Secondly, value education is direct and indirect: direct, as in careful and sensitive inquiry into moral issues in a passage of literature; indirect, as in hidden persuaders in peer groups, school rules, and teacher preferences. Moral education is inevitable. No Constitution of the United States or dictates of a superintendent can eliminate altogether the imparting of values. All an administrator can hope to do is to help teachers become conscious of appropriate ways of helping students respond to moral concerns and to recognize non-rational ways of passing on and learning values. The next section of this paper will not make sense unless the reader is convinced that schools are not neutral places for learning. Every facet of the school is laden with values and value-learning. Neutrality is a myth.[159]

Pierce Revisited

In 1925, the Supreme Court of this nation declared, "The child is not the mere creature of the state."[160] This decision in the Pierce case guaranteed private schools' right to do business, and since 1925, it has been considered a Magna Carta of private schools and of the parental right to choose the education of their children. Stephen Arons however thinks that Pierce did much more and he sets about to interpret the reading of the court decision in light of the First Amendment.

The result of such a reading is that it is the family and not the political majority which the Constitution empowers to make such school decisions. A first Amendment reading of Pierce, suggests therefore that the present state system of compulsory attendance and financing of public schools does not adequately satisfy the principles of government neutrality toward family

choice in education.[161]

Arons states forcefully that value-neutral education is not possible either in a religious or a secular education.. He concludes that the neutrality required by the First Amendment can only be safeguarded if parents are provided with the "maximum practicable choice of schooling." He takes a strong stance against those who interpret the First Amendment in such a way that parents must sacrifice their rights guaranteed by Pierce as a price for attaining a "free" education in a public school or sacrifice the tuition to send their child to a religious school that openly admits it is not value-neutral. Such a choice Arons submits is not constitutional.[162]

The poor are in double jeopardy. If they cannot afford tuition to a private school they are deprived of educational choice and are forced by compulsory educational laws to a specific school in a specific district. Hence, they are deprived of the protection of the First Amendment also of the equal protection clause of the Fourteenth Amendment. The poor seem classified by reason only of their economic status. This is not constitutional.

Arons, before he presents 25 pages of technical arguments against the present limited interpretation of Pierce, states "What follows. . . is an argument that the form of compulsory schooling chosen by the state has profound and, in some cases, unconstitutional implications for the preservation of freedom of expression, as well as for the freedom of value formation which underlie the First Amendment.[163]

The child who was declared "not a mere creature of the state" should not now be forced to become a creature of the value system of state-financed and compulsory school system. Arons argues that just as the court would not allow the state to "standardize" children by forcing their entry into public schools, so the court would want the consciousness (and the value systems) of each individual to be preserved from government coercion. "The broad command of the Pierce principles as viewed by later cases is that the government shall maintain a position of neutrality with regard to the content of the value-inculcation process."[164] Governments shall not force students into schools that are not neutral.

When the value-laden nature of schooling is considered against the court's insistence on government neutrality in manipulating beliefs or coercing children into a socialization process laden with values, then parents and policy-makers will

ask for a restructuring of compulsory education laws to permit the fundamental civil rights of freedom of consciousness. Then the children of a Catholic home or poor children will be able to choose the type of school they want without penalty. They will then have the equal protection of the Constitution. They will not be compelled to attend a school which violates their conscience.

Catholic Values

Catholic schools are not neutral. They propose many Christian values to the students, above board and out in the open, in subject area and in co-curricular activities, in liturgies and other religious celebrations. Their teachers also have many indirect ways of presenting values, but they are techniques of teaching or symbols or posters that are supportive of the basic values of both children and parents. One way to show how Catholic schools take pride in the value-laden program is to recall some projects of the past 60 years. Two terms summarize these efforts: first, permeation and then integration.

In 1938, Pope Pius XI praised the American church for its massive and generous involvement in school work. The Pope, however, indicated that he was worried that the enormous enterprise might lose its proper focus and become unduly influenced by the new philosophies of education, the new textbooks and scientific discoveries, and the use of experiential learning. He therefore asked the bishops to draw up guidelines to insure the uniqueness of Christian schools. For he himself had quoted Pope Leo XIII, "Every subject taught should be permeated with Christian piety."[165]

Pope Pius XI urged schools to offer specific examples of how the teaching of Jesus Christ could be applied to problems of contemporary social living in America. These words echoed his exhortation from 1929. "It is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus and textbooks in every branch, be regulated by the Christian spirit."[166]

The American Bishops focused on the goal of permeation by creating a Commission on American Citizenship. They gave this Commission a broad mandate: prepare a statement of Christian principles for the school, edit special textbooks for

the classrooms to reflect Christian values and traditions, and design a guide for the whole curriculum which would suggest specific programs for Christian social living.

Among the leaders of this movement were Bishop Joseph Corrigan, Msgr. George Johnson, Sr. Marguerite, SND, Sr. Mary Joan, OP and Sr. Mary Nona, OP.[167]

The purpose of permeation was to make the Christian faith "living, conscious, and active"[168] and to create a sacred atmosphere in each school. Permeation, however, was to avoid "heavy-handed attempts to 'permeate' math and other subjects with Catholic concepts and values."[169]

Vision and Values

A second national effort to promote permeation was designed by the Chief Administrators of Catholic Education (CACE), a department of superintendents in the National Catholic Education Association. In 1970 they began to ask hard questions at their annual meetings. They wanted to know, "Are Catholic schools different from public schools? If Catholic schools were using textbooks from government grants, teachers trained at public universities, goals and objectives of regional accrediting associations, how are they different from their government-funded counterparts? And if they are not different, why should they exist?"

At the same time, April 21, 1970, a similar question about identity came from a very unlikely source. A Panel on Nonpublic Education, mandated by President Richard Nixon to study the financial problems confronting nonpublic schools, made many recommendations to the president, one of which sounded very much like the question of uniqueness before CACE. The panel recommended that each nonpublic school undertake the following: "Clarify its unique identity as a voluntary enterprise by setting forth its particular goals and objectives within the context of its resources and commitments."[170]

NCEA agreed to study the issue of the uniqueness of Catholic schools. First, it convened many regional meetings to hear the concerns of the diocese and to share both hopes and failures. This national consultation in 1976 imitated the process used by the American Bishops before issuing *To Teach As Jesus Did* in 1972. A committee collated the many suggestions from all parts of the country and planned to follow the design

of 1944 as set forth in *Guiding Growth in Christian Living*. However, after many suggestings, NCEA adopted a totally new form and called the project *Visions and Values in the Catholic School*. Sr. Carleen Reck, SSND, the Project Director, in 1981 described it as a "comprehensive approach to integrate Gospel values within the Catholic schools."[171]

The process of permeation was no longer viewed as techniques for teaching. Permeation was people: people with a vision, people who wanted to share their values and their faith. It was a heart burning with zeal and a love that was contagious. It was peace at the core of one's being but an active peace that gathers energy through service. It was justice weighing conflicting claims of rights and duties and it was justice that hears the cry of the poor and "those who hunger and thirst for what is right" (Matt. 5:6).

Permation is a vision that animates many values and in the *Vision and Values* project it focused on eight values: community, faith, hope, reconciliation, courage, service, justice and love. The project looked to spiritual formation of the faculty and administrators, a new form of staff development, not as something to be added on to their schedule but as a growing of the Spirit within the teachers and a new consciousness of their vocation/ministry. Permeation was the teachers' struggle to internalize the ideals of Christian social living and the teachers' echo in their own lives the words of St. Paul, "I have not yet won, but I am still running, trying to capture the prize for which Christ Jesus captured me" (Phil. 3:12).

Since the *Vision and Values* project was launched in 1981, social scientists have studied the effectiveness of the academic programs in Catholic schools and declared them highly effective. The organizational patterns were pronounced financially efficient. The buildings have been modernized and equipped with modern technology. The schools are safe, disciplined with solicitude, and have a socio-economic mix of students. They have served the Church well by producing active members of the Church, with religious literacy, knowledge of the faith, and practice of public and private prayer.

Catholic Schools for the 21st Century

NCEA proposed for this decade a National Congress of Catholic Schools For the 21st Century to convene in Washington, D.C. from November 6 to 10, 1991. It was to consolidate many of the gains in Catholic schools over the last forty years. It was more: to confirm the ministry of Catholic schools, to encourage commitment to the future, to proclaim our Catholic identity, and to discuss changes needed to be effective in the 21st century. The Congress was described as Lighting New Fires and its vision was forged by thousands of key people in the Catholic community.

Between January 1, 1990 and the convening of the Congress 23 months later, NCEA brought together over 5,000 people in 25 regional meetings to discuss the five themes and to design strategies to meet new goals. The themes for the Congress were: (1) The Catholic Identity of Catholic Schools, (2) Leadership of and on Behalf of Catholic Schools, (3) The Catholic School and Society, (4) Catholic School Governance and Finance, (5) Political Action, Public Policy and Catholic Schools. Background papers to these five themes are available through NCEA.

The Congress convened November 6, 1991 with 250 invited delegates form 46 states, the District of Columbia and Puerto Rico. The Prologue to the Congress opened with these words which was reprinted in the *Executive Summary* along with the Beliefs about the five themes, the Directional Statement and Sample Strategies. [172]

> We leaders of Catholic schools believe that our schools are a great gift to our church and a great gift to our nation. Our convictions are supported by facts and faith. ...Catholic schools are deeply rooted in the life of the church, the body of Jesus Christ, who is the source of all life. Catholic schools draw their life's breath from their roots in the Catholic community and they, in turn, breathe new life into the church.
>
> Catholic schools are proud and productive partners in American education. At this moment in history, Catholic schools are no longer a small number of outposts offering

> separation and security in a hostile culture, but a vast network of institutions lighting the lives of the community they serve in every corner of the land. Today, our Catholic schools are a beacon of hope for many, especially the poor, and a powerful model for those who are working to redefine and rebuild American education.

This statement is not coming from a ghetto church. It is a bold proclamation of the Catholic school in the modern world. It does not use the Church's word permeation but promotes the word integration or synthesis which appear in many descriptions of the Catholic school from Rome. It lists Beliefs according to the five themes and then Directional Statements and Sample Strategies for the five themes. The *Executive Summary* of the national congress and the summary of seven major addresses is a gold mine of facts and faith: challenges for the schools and a vision for the millions of people who promote Christ's Kingdom.[173]

Under the heading of *Catholic Identity*, it states in part that we believe the schools are an integral part of the Church's mission, committed to academic excellence, evangelization, building and promoting community. Hence, the congress proposes to guarantee on-going spiritual formation for faculty, staff and leadership; to promote academic excellence; and integrate Gospel values into the curriculum.

Leadership in and on Behalf of Catholic Schools is rooted in Jesus Christ and grows as a vision of faith and service for the kingdom. As the schools shift form a vertical model of leadership to a collegial model, more attention will be given to the selection and hiring of school personnel. Leadership will mature when leaders seek to empower others.

The *Catholic Schools and Society* theme reminds all that Catholic schools are an integral part of education in the United States, a support to families, and a special servant to the 800,000 students from low-income families who attend our schools. We will meet the challenge of the new century and we will endeavor to root out racism, sexism, and all forms of discrimination.

The theme, *Catholic School Governance and Finance*, states that we see a need to find new resources to run our schools and that we will call for support from "the entire Catholic community." Governance requires preparation for the leaders

of the school and for the mental determination to empower others to do their best in serving the school. The laity should have full participation in the governance. Just compensation should be planned for all personnel.

The fundamental beliefs of those considering *Political Action, Public Policy, and Catholic Schools* states that "All parents have a right to choose appropriate education for their children and to receive a fair share of education tax dollars to exercise that right." They set a direction to carry out their belief: to lobby to achieve education opportunity for all children, to promote legislation to this effect, and to promote tax-supported school choice.

This is a very brief overview of the five-day National Congress. In the Epilogue, the Catholic schools are urged to look ahead to the 21st century. The Beliefs, Directional Statements, and Strategies are a challenge and an ambitious platform. These themes and proposals were reviewed at the end of the NCEA Convention on April 12, 1996 in Philadelphia. The Epilogue concludes, "Now is the time to use the wisdom and talent we have to build a stronger and larger network of Catholic schools; now is the time to invite others to share today's task and tomorrow's dream."

The National Congress presents to the Catholic school the spirit of hope. Hope is the rainbow of many colors arching over the school. Hope rises up from the intrinsic dignity of each child and reaches out to the whole Christian community. Such is our belief as Catholics. We are hopeful people.

Hope and Catholic Schools

The Catholic schools are proud that they are value-oriented schools. However, Andrew Greeley moved researchers to a deeper question about the ultimate nature of reality. "Is there a purpose and meaning to life, or is it all a charade that will someday turn into chaos?"[174] Greeley wanted the educators in Catholic schools to ask themselves if they considered life as a charade and a path to absurdity or life as a choice and a path to mysticism. What value did Greeley perceive as crucial for teachers and students? Do the Catholic schools instill in their students a specific belief about the ultimate order of reality?

Greeley asked these questions in a scientific survey. To

score responses, he devised a questionnaire to discover how people would react to sudden tragedies and crises. Then he would classify the answers under one of five headings: the religious optimist; the secular optimist; the pessimist; the diffused; or the hopeful.

Religious optimists achieve belief in an optimistic future by denying the present evil. Secular optimists similarly deny evil in the world but they do not depend on God to support their contention. Pessimists are either hostile or resigned to the tragedies that befall us in life; there is no appeal to God or is there any expression of confidence in a positive outcome. The diffused are basically a residual of those who have no clear systematic reaction.

The "hopeful" respondents are those who display some understanding of the existence of evil while at the same time holding to their belief that the situation will end in a way that is ultimately positive and influenced by many benevolent factors. This is a subtle and multifaceted world-view.[175]

Through the next 12 pages of reporting on this convoluted research, Greeley examines the relationship of attending Catholic schools and the church's basic approach to life as hopeful. Some of his conclusions are gathered together here.

1. "There is a substantial relationship between attending Catholic schools for ten years or more and being a hopeful person."[176]

2. "Catholic education is twice as powerful an influence on hope as is educational level.[177] ...The value-oriented thrust of the parochial school is to some extent accomplishing just what the schools were designed to do: promulgate and nurture a specific world-view."[178]

3. "Catholic education is still the stronger predictor of hopefulness"[179] —stronger, that is, than even parental religiosity.

4. "As an institution of secondary socialization, the parochial school has done quite well...more effective than religiosity of parents or the secular educational establishment."[180]

5. Do Catholic schools influence love of neighbor? "Catholic education and espousal of a hopeful world-view markedly increase the level of racial tolerance."[181]

6. "The hopeful people score highest on Catholic activism, use of Sacraments, approval of various kinds of changes stemming from Second Vatican Council...They score lowest on anticlerical sentiment."[182]

Greeley gives many more comparisons between the hopeful and the optimist, religious or secular. Then he adds some important conclusions. "Parochial schools nurture and support a positive world-view...The direct influence of the school on hope is greater than the direct influence of the parents."[183] Then he shows the importance of the Catholic school to the life of the church.

> If the church wants to husband its hopeful people, it must recognize the magnified importance of the parochial school system. In terms of human resources, Catholic schools are a tremendous asset for the changing church. They tend to produce people who are change-oriented and flexible, but secure in both their world-view and loyalty to past traditions and values. Parochial schools are also producing people who are more tolerant of others and better able to cope with our increasingly diverse society.[184]

This is a great record for Catholic schools, more important than test scores, more important than bingo and buildings, more important than debt reduction. Schools are having a lasting and deeply spiritual effect on the lives of students. Only a word of encouragement and exhortation remains to be added.

To students: Have hope. The tedium of school work, the uncertainty of the future, the drug scene and the despair of many youths are harsh realities, maybe overwhelming at times. May your zest for life and your energy for risks be built on Jesus Christ, your hope.

To parents: Have hope. The bills and trials of sending your children to Catholic school will be light burdens if you carry them with hope in your children's future. May your involvement in the schools' policies and programs increase and may your seasoned world-view be as strong in hope as you have been generous with your schools.

To teachers: Have hope. The church has great need of you, lay and religious. You are a tremendous resource for evange-

lizing the world. May your lives be permeated with the Spirit so that you will find it rewarding and sanctifying to share your values with students, parents, and co-workers in the schools.

To priests: Have hope. Your schools are your partners and co-workers in your vocation of proclaiming the message, forming community, and serving all people. The financial burdens of the school should not be weighed against the spiritual formation of the children. Suffer the children to come to you; suffer your going to the children.

To bishops: Have hope. The Catholic schools are teaching as Jesus did, just as you told them to do. They are building up the Mystical Body of Christ and forming communities with an abiding spirit of hope. They are your source of Catholic action in the future. They are grateful now that you have supported them by your forceful words and generous deeds.

Summary

1. No school is neutral with regard to moral values. Values are taught and caught in the schools. Hence, the present system of compulsory education and financing of public schools does not satisfy the principle of government neutrality toward choice of education.
2. The Catholic schools seek to permeate every educational experience within the guidance of the school with the message of love and the vitality of Christ's presence. Permeation flows from the faith of the believing community of the school and is not considered an artificial activity added on to the educational enterprise.
3. The Catholic schools have a vision and values: a vision of Jesus Christ calling all members of the school to be an active community of faith in restoring all things in Christ; values like faith, hope, reconciliation, courage, service, justice, and love.
4. The state is well served by the Catholic schools because these schools prepare citizens to function effectively with basic skills, academic training, and experiences in social living. The Catholic school also serves the state by keeping alive options for parents, by teaching explicitly the foundational truths of democrary, and promoting morality.
5. Catholic schools help students develop a world-view that sustains them in times of sorrow and joy; the students are

hopeful people.

6. Bishops and priests are being urged by parents to keep supporting Catholic schools.

Suggested Readings

Arons, Stephen. *Compelling Belief: The Culture of American Schooling.* New York: McGraw Hill, 1983. An update on his profound study of the Pierce decision, along with other examples of the government interfering with the formation of people's consciousness and conscience.

Buetow, Harold A. *The Catholic School: Its Roots, Identity and Future.* New York: Crossroads, 1988.

Buetow, Harold A. *A History of United States Catholic Schooling.* Washington, DC, National Catholic Educational Association, 1985.

ABOUT THE AUTHOR

Edwin J. McDermott, S.J. directed the Institute of Catholic Educational Leadership from 1978 to 1989 at the University of San Francisco. He still teaches in its Master's and Doctoral Programs for Private School Administration and directs the Summer West program.

Father McDermott was ordained a priest in 1949. He has served Jesuit high schools as teacher, counselor, chaplain, director of resident students, and assistant principal. He was principal of a Jesuit high school for six years in Phoenix and for six years in Los Angeles. Between 1970 and 1977, he was president of the Jesuit Secondary Education Association in Washington, D.C.

He has served on many NCEA committees and has spoken at many NCEA conventions.

SUGGESTIONS FOR USING THIS BOOKLET

There are many uses for this booklet *Distinctive Qualities of the Catholic School.* Colleges will find it a valuable resource in preservice formation programs for Catholic school teachers. Graduate schools will find it helpful in the preparation of Catholic school administrators. Principals will find in it a rich resource for inservice of teachers and boards of education. Individual Catholic educators will find it a unique and challenging help to their own personal and professional growth.

Plans that differ in length and format are offered. These plans are arranged for easy adaptation by users according to their purpose and needs.

Extended Format: This plan is for the college teachers, the principal or group leader who can spend two or more sessions on the material.

Mix and Match: This format gives users a choice of opening, of middles and of endings. It invites users to design their own model, choosing suggested components according to the interests and readiness of participants and the time available.

Planned Format-Single Session: The single session format is arranged for one 60-90 minute session. It provides a step-by-step plan for the busy leader, even estimated time allotments.

Independent Study: Educators motivated to explore the booklet and/or teachers assigned to study it will find suggestions in this plan for interacting with the content, for reflecting on its meaning and for internalizing its message. It is hoped that Catholic leaders will find the planning formats a beginning—an incentive to go beyond in their search for ways to help Catholic school teachers grasp the distinctiveness of their school and of their ministry.

Orientation

This book, which deals with the distinctiveness of the Catholic school, is a must for those who teach or hope to teach in a Catholic school. The author inspires as he informs the readers of significant aspects that are the basis, the expectation, the reality of the Catholic school. This book deserves time: time for reflection, time for internalizing, time for discussing with colleagues.

EXTENDED FORMAT

OPTION A:

This provides for four-six sessions as decided according to group needs and time possibilities. Prior to Session 1, have participants read the entire book.

Session 1:

a. Write these statistics on the board:
b. "During 1995-96, 166,759 teachers taught in 8,250 Catholic schools."
c. Why Catholic schools? Search for reasons until distinctiveness surfaces.
d. "During 1995-96, parents sent 2,635,218 students to 8,250 schools."
e. Why did parents make this choice? Search for reasons until distinctiveness surfaces.
f. Summarize by naming the distinctive qualities of Catholic schools that surfaced.
g. All scan the text, giving careful reading to the summary of each chapter; discuss in light of experiences of the participant.
h. Assign responsibilities for next sessions being planned.

Sessions 2-6:

Choose activities from **Mix and Match** to provide for the number of sessions and content appropriate for your group.

At the close of the final session, have a mini-celebration that brings together highlights that speak to the participants:

- appropriate song/recording/readings
- each participant gives personal response/reflection/prayer.

OPTION B:

Prior to Session 1, introduce the text briefly and ask that it be scanned by all. Assign also item (b) "Life to the Full" of the Middle Section of **Mix and Match.**

Session 1:

After an appropriate opening selected from **Mix and Match,** follow through on the assigned item (b) "Life to the Full."

Allow time during this session to assign a topic to each participant or to a small group.

Assignment:

- — study assigned topic (see list below)
- — eflect on the message given
  - • how it speaks to you
  - • your response
- — agreement
- — disagreement
- — questions
- — reflect on significance of this to the distinctiveness of Catholic education
- — be prepared to present to class/faculty your learning and reflections

Topics:

Jesus' Commmand: Our Response, p. 4.
Jesus' Promise: Our History, p. 7.
Catholic Schools: Academic Centers, p. 12.
Effective Catholic High Schools, p. 13.
Catholic Schools: Community of Believers, p. 21.
Student in Catholic School, p. 30.
Parents: Primary Educators, p. 35.
Contribution of Catholic Education to Nation, p. 38.
Contribution of Catholic Education to Church, p. 42.
Teachers in Catholic School, p. 44.
Role of Administration, p. 48.
Teaching Values, p. 53.
Importance of Pierce Decision, p. 54.
Catholic Education History, p. 56.
Hope in Catholic Education, p. 61.

Session 2-6:

Provide time for presentations during these sessions, striv-

ing to keep a tone of reflection and appreciation for distinctiveness rather than a cognitive approach and response.

At the final session, close with an appropriate ending from **Mix and Match.**

MIX AND MATCH

Choose from among the following items for a 60-90 minutes session. Participants will have read the text prior to the session.

Step 1: Prayer

Step 2: Openings (choose one)

a. Put title of text on board. Provide two minutes for reflecting on what the words say to each participant about Catholic schools. Ask them to draw on their past and present experience. Share with group.

b. Look at Table of Contents. Have participants share topics that appeal to them and give reason for choice.

c. Allow two minutes for participants to reflect on this question—jot on board the qualities that are given by participants.

d. Leaders tells his/her background or experience with Catholic school education with some reflection on meaning personally. Set a positive tone highlighting some distinctiveness. Have each participant do same, noting background, reflection on meaning personally, highlighting some distinctiveness.

e. After a brief overview, have four-five participants give their response to the message of the text.

Step 3: Middle—Select one or more according to the amount of time you have and according to readiness/interest of participants.

a. Study Chapter 2, "Catholic Education: Learning and Believing."

This chapter has four parts:

- the Catholic schools as academic center
- effective Catholic secondary schools
- the Catholic schools as a community of believers
- the Catholic schools as an integrator of faith and life with culture.

Divide the participants into four groups, each selecting one of the parts.

Each sub-group reports to entire group, showing the what, why, and how of their designated part.

After each report, entire group responds, telling of their related experiences as student or as teacher.

b. Focus on Chapter 1, Life to the Full.
Jesus is the cornerstone and center of the Catholic school. Cite quotations from Chapter 1 that substantiate the above statement.

Share in small groups your coming to know Jesus in Catholic education or another way.

c. Focus on Chapter 4, Permeation: Values or Hidden Agendas.

Have participants select one of six summaries (on p. 62) (work singly, in pairs, small group).

Sub-groups use the chapter content and personal reflection to prepare. Each present to large group:

- meaning of summary item—experiences of their lives that relate to some aspect of the summary.

d. Reflecting on Summary Statements
Participants working in groups reflect on one of the following summary statements and related text material:

Chap. 1	Catholic education rises...
Chap. 2	Parents are the primary educators of their children
Chap. 3	Teachers in Catholic schools should...
Chap. 4	No school is neutral with regard to moral values.

A spokesperson from each group presents findings and reflections related to the summary statement studies.

Entire group interacts after each person presents.

e. Panel Presentation
Have a teacher, a priest and a parents present a panel on *The Distinctiveness of Catholic Schools*, using McDermott's text as basis.

Step 4: Endings— Select one appropriate to follow earlier choices.

a. Have each participant write a slogan that promotes an aspect of Catholic schools and/or their distinctiveness. Share with group.
b. Use a circle divided pie fashion to compile with the group distinctive aspects of the Catholic school.
c. Each participant selects from text a favorite quotation and proclaims it to the group.
d. Each participant writes and shares his/her response to this study using one of the following:
   - I am impressed by...
   - I was surprised that...
   - I feel good about...
   - I am concerned about...
e. Conclude by having selected participants speak for Catholic schools, giving a message of hope to each of the following groups: students, parents, teachers, priests, bishops (message given on p. 61 of text).

PLANNED FORMAT—SINGLE SESSION

This plan is intended for those who can devote only one session, 1-1 1/2 hours. All participants have read the text prior to the meeting and have been grouped and assigned according to directions given in Step 2.

Time
Activity
Description

7 Step 1: Leaders states
More than five million parents truly believe that "Jesus came 'that they may have life and have it to the full' and they search for that fullness of

life for their children in Catholic schools."
—Text, p. 1

Readers 1:
Reads with emphasis from the text the entire paragraph that begins, "Jesus is present today...
—Text, p. 8

Pause
Readers 2,3,4:
Leaders explains that next three readers summarize Part I of the text. Readers each give one section of the summary, page 9, followed by a pause and a brief prayer that flows from the reading.

his would be a suitable prayer for Reader 2 "Lord Jesus, I pray that teachers and students in Catholic schools respond to your love and to your presence."

Step 2: Participants are divided into three groups, each to deal with one of the topics. Group prepares by studying and reflecting on their section in order to respond to given questions; Leaders facilitates meeting in which all participate.

20 Students, p. 30.
Who is the child in the Catholic school?
Why does this child deserve to learn and believe?
How does the child learn and believe?
(Draw "how" examples from the text and also from your own experience as student or teacher.)

20 Parents, p. 35.
What is the importance/influence of Catholic school parents?
- to the child
- to the Catholic school
- to the nation

(Draw examples not only form the text, but especially from your own experience as child at home, as student, as teachers.)

20 Teachers—Lay and Religious, p. 44
Why are teachers of "first importance" in the Catholic school?
How do teachers bring "learning and believing" to their students?
(Draw examples from your own experience as well as from the text.)

Step 3: Closing
Leader closes the session by eliciting from the group and listing words emphasizing the "affective."
Partners in Catholic education—child, parent, teacher
- partners in prayer
- partners in caring
- partners in....

INDEPENDENT STUDY

This plan is for self-study.

Step 1: Review the text by reading the Table of Contents and the summaries at the end of each chapter.

Step 2: Read chapters of the text each followed by your own reflective response.

Step 3: Write a one-two page response to a chapter before proceeding to the next. Include, but do not be limited by, these points:
- significance for Catholic education
- meaning to your personally
- your impressions, feelings
- possible personal application you can make to concepts and content.

Step 4: Conclusion
Conclude your study by writing a one-page description of the Catholic school in which you would like to teach.

END NOTES

1 See Matt. 28:16-20. Old and New Testament translations are from *The Jerusalem Bible* except where noted.

2 *United States Catohlic Elementary and Secondary Schools 1995-96* (Washington, DC, National Catholic Educational Association, 1996, pp. 12 and 20.)

3 Eph. 2:20; cf.Acts 4:11.

4 *To Teach As Jesus Did.* (Washington, D.C.: National Conference of Catholic Bishops, 1972.) Hereafter, cited as To Teach As Jesus Did and a paragraph number.

5 Eph.1:4.

6 Eph. 3:19.

7 Rom. 8:15.

8 Matt. 25:41.

9 *The Church in the Modern World (Gaudium et Spes).* (Washington, D.C.: U.S. Catholic Conference.) This Pastoral Constitution is from the Second Vatican Council, 1965. Hereafter, cited as Church in the Modern World with a paragraph number.

10 See also Luke 17:11; Luke 18:31; Luke 19:11.

11 Luke 9:25.

12 Ezek. 36:26.

13 1Cor. 5:17.

14 Matt. 25:41.

15 *Peace On Earth (Pacem in Terris).* (Washington D.C.: National Catholic Welfare Council [now, USCC], 1963) #11; Mater et Magistra. (Washington, D.C.: (National Catholic Welfare Council, 1961) #61.

16 *On the Development of People (Populorum Progression).* (Washington, D.C.: National Catholic Welfare Council, 1967) #22, #24.

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18 Matt. 18:20.

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29 James S. Coleman, Thomas Hoffer, Sally Kilgore. *High School Achievement: Public, Catholic and Private Schools Compared.* (New York: Basic Books, Inc., 1982).

30 Ibid., p.122 and following.

31 Donald A. Erickson. "The Superior Social Climate of Private Schools", in *Momentum,* XIII, 3 (October, 1981), p.5.

32 Effective Catholic Schools: An Exploration (Executive Summary) (Washington, D.C.: National Catholic Educational Association, 1984, pp. 45-46. See also A National Portrait of Catholic Secondary School. (Washington, D.C.: NCEA, 1985; Chapter V).

33 Andrew M. Greeley and Peter H. Rossi, *The Education of Catholic Americans.* (Chicago: Aldine Publishing Co., 1966; p.221.

34 Otto F. Krauschaar, *American Nonpublic Schools: Patterns of Diversity.* (Baltimore: The John Hopkins University Press, 1972; pp. 104-5.

35 Greeley, *Catholic Schools,* p.227.

36 Ibid., p. 230.

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